



AMERICAN BAPTIST  
HISTORICAL SOCIETY

*Mrs. Comer A. Belknap.*

AUG 10 1925



PER BV 2520 .A1 A5 v.3-5

The American Baptist  
magazine, and missionary

Marcy Costy

Newton



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THE  
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

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No. 2.

MARCH, 1823.

VOL. IV.

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Biography.

MEMOIR OF DEACON DANIEL DAVISON.

Deacon Davison was born in Mansfield, Connecticut, in October, 1736. His mother died when he was very young, and his father when he was about the age of fifteen. He was thus left in a wide world, with no temporal guide to direct his steps. But it is believed that the Lord was the guide of his youth. He was under very powerful impressions about his future state, at a very early period. Being sent on an errand to a neighbouring town, he beheld a tree which was exceedingly dry, and it occurred to his mind, how fiercely that tree would burn; the thought immediately followed, my soul will burn as fiercely in hell forever; and despairing of any way of escape, he had a view (by faith) of the Lord Jesus Christ, standing in the most pleasing and inviting attitude; and he exclaimed, "Come in, Lord Jesus, and take possession of my soul." He was immediately filled with peace and joy, which continued for a considerable time: but he kept his thoughts within his own breast, as no one said any thing to him on this subject. At times he thought he had some special enjoyment of religion. But as he

had scarcely any one to converse with, he did not make his exercises known.

After the expiration of his apprenticeship, he set up his trade in a town where there was a constant form of religion kept up, but for reasons satisfactory to himself, he did not unite with the church. Mr. Davison formed a matrimonial connexion with Miss Martha Goodale; the fruits of this union were four sons and one daughter. He continued to labour at his occupation with an unblemished character, until he removed to Hartland, in the State of Vermont, where he died.

He was very particular in bringing up his family in the nurture and admonition of the Lord. He restrained his children from balls and assemblies, and from adorning themselves with superfluous ornaments. His neighbours and even some professors of religion would tell him that he was ruining them, and that they would never be respected when they came to riper years. But such remarks never moved him from his steady course. His constant example was such as to satisfy his children, that he was doing

that which he sincerely believed to be his duty, and would terminate in their greatest good. Notwithstanding he was deemed superstitious, he gained the goodwill of the people to such a degree, that he was appointed a Selectman of the town, and Representative to the General Assembly for several years; which places he filled to general satisfaction. When he was nearly 50 years of age, a Baptist minister came and preached at Hartland several times. He derived so much satisfaction from his preaching, that he afterwards regularly went twelve miles to attend on his ministry.

The writer of this article and Mr. Davison, submitted at the same time to the ordinance of baptism, and joined the church. Several others became the subjects of serious impressions, and after a season were brought to hope in the mercy of God through a crucified Saviour. Two were soon baptized, who were the first that were ever immersed in our waters. This excited great opposition, but it did not prevent others from following them.

Thus the Lord blessed us, and a church was constituted here, June 10th, 1793. Although it has often been like the bush on fire, yet, thanks to our great and glorious Leader, it is not yet consumed. Mr. Davison was immediately appointed Deacon of this church, which office he sustained till the day of his death. He was one of our main temporal pillars, for more than 27 years. The expense he has been at, for the support and upbuilding of this church, is beyond calculation.

The house and worship of God were ever his delight. He went between two and three miles to meeting, till it became impracticable. He was so delighted with the celebration of the Lord's supper, that we attended it at his

house, on the first Lord's day in January, the month in which he died. The words of the text were, "Saw ye him whom my soul loveth?" He spoke at the close, till he was almost exhausted, and told us it was the last communion he ever expected to attend with his brethren on earth; and so it proved. We appointed our meeting there the next Lord's day, to gratify our aged, and much respected father, once more. The words of the text were, "How shall we escape, if we neglect so great salvation." At the close of the sermon, he arose and spoke of the awful condition of those who neglect this great salvation, till his breath was so nearly gone, that some of the assembly were alarmed lest he should immediately die. This was the last meeting he ever attended. His knowledge of the scriptures, and his powerful exhortations, were excelled by few preachers; but he saw so much pollution in his own heart, that he was considerably subject to gloom; yet he exercised himself, to keep always a conscience void of offence towards God and towards man. He lived in the consciences of both saints and sinners, and would often deliver such powerful exhortations, as deeply to affect the hearts of the hearers.

It may not be amiss to mention an instance or two of his temper of mind under affliction. A few years ago, he had a fall, which threatened his dissolution. I went to see him, and his distress was such, that he could remain but a very short time in one position. He appeared to give himself up to God's disposal, and said, "I think no creature is under greater obligations to praise God for favours than myself. He is granting me every thing I need for my comfort in my distress, and my family pay all the attention to me

that I could wish, and they are all willing to do it." On the first Monday in June, 1820, the brethren appointed their monthly prayer meeting in his room, and the female society appointed theirs in the other part of the house. Previous to the hour, he went to his barn to pray God to accompany our meetings by his spirit, that we might be instructed to ask those things which would be well pleasing to him, and which he would answer in blessing them, the mission, the heathen, Zion, and the world at large. While on his knees, he was struck with a paralytic shock, so that he could not rise. After struggling nearly half an hour, the family found him, and brought him into the house just as I arrived. His left side and speech were affected. He expected to live but a very short time; but he continued in our meeting, and appeared heartily to unite in all the prayers which were offered up. When the meetings were closed, and the females had come in, he told us, he expected to leave us immediately; and he exhorted us in such a powerful manner, that it was one of the most affecting seasons we almost ever witnessed. After being bled, he gradually recovered his speech, so far that he offered many precious prayers, and gave many powerful exhortations. He continued useful in the church, notwithstanding his great age. The day on which he died, he had a fainting turn,

after which his breath became very much obstructed. I was sent for, and when I arrived, he had the use of his reason, but found it difficult to speak. When he had referred to our christian intimacy, which was now closing, with the tenderest emotions of heart, he added, "If I am saved it will be by grace," and then remarked with great emphasis, "Clear grace! As to what I have done, I don't know what to call it—'tis so far from merit." He then said, "I want you should pray, not for my life, but that I may be perfectly reconciled to the will of God." During prayer, an aged man came in, who had never attended to religion. When prayer was ended, this person went to him, and asked, "do you know me?" he answered, "yes," and gave him his hand, and exhorted him to prepare for death. In a few minutes, he expired without a struggle or a groan, in the 85th year of his age. He had requested that his funeral sermon might be preached from a text which himself had selected.

The people in the town did him honour at his death. Only 3 of his children survive him; they and all their companions, have long been members of churches of his own denomination. He left thirty five grandchildren, eight of whom profess godliness. "The memory of the just is blessed."

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## Religious Communications.

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ON THE INTERNAL EVIDENCES OF REVELATION.

No. 1.

To the speculative philosopher it must be a subject of interest, whilst to the humble believer it is a cause for gratitude, that so

little effect has been produced upon the christian church by all the efforts of infidelity. This failure of effect, if we may be-

lieve infidels themselves, cannot be attributed to any deficiency in intellectual resources. They have always arrogated a proud superiority in profoundness of science, subtilty of argumentation, and in every thing which constitutes the *materiel* for historical or ethical polemics. Nor can this failure be attributed to any want of exertion. Every range of argument has been resorted to from the acute disquisition of Hume, to the low vulgarity of Paine; and every variety of style has been courted that the argument might adapt itself to every class of society. And lest the mind of a religious community might recoil from it when presented alone, it has been blended with the elements of almost every science, and incorporated with the most finished specimens in every department of literature. At one time we find it interwoven with a system of metaphysics. At another it is the corner stone of a theory of ethics. Sometimes it has been detected studiously concealed between the pages of a profound and elegant historian, and at others, it has decked itself in the splendid imagery or mellifluous versification of elevated or of sentimental poetry.

Nor has there been any want of unison among the authors who have attacked the evidences or the fundamental doctrines of christianity. The simple fact of an aversion to revealed religion, has been sufficient to effect a coalescence as intimate as their radically defective morality would allow. The most dissonant of them have been disposed to merge their common animosities in cordial hatred to the humbling doctrines of the cross. Much as they might differ in political speculations, inveterate as might be their envy of each other's literary eminence, yet, in the attempt to sap the foundations of

vital religion, they have cooperated with a zeal and an unanimity worthy of a better cause.

And of this widely extended and simultaneous effort, what has been the result? The young, whom impatience forbade to examine the argument on either side of the question, and whose passions demanded a system which would allow of vicious indulgence, have sometimes been enlisted. The dissolute, who required a system which would relieve their lives from the charge of inconsistency, have frequently been disciplined; and in some few instances, a mind naturally vacillating, and unable or unwilling to go into the merits of a controversy, after adopting in turn several opposite systems, has at length settled down into infidelity. This, we may remark in passing, is plainly the result which might be anticipated, were the christian revelation true. It comes to us with the unceremonious announcement that an irreconcilable enmity exists between its doctrines and the moral propensities of man. The carnal heart is enmity against God; it is not subject to the law of God, neither indeed can be. And besides this repulsiveness which attaches to its doctrines, the precepts of the gospel require a radical and entire alteration in the principles which man has cherished, and the practices which he has loved. Its declared object is to cast down every imagination and every high thing that exalteth itself, and to bring into captivity every thought to the obedience of Christ. Now it is evident that the first appearance of a system which presents such universal requisitions must be at best ungracious; and the evidences which support it must be expected to meet but an unwelcome reception. Were the belief of any universally acknowledged historical part to in-



volve so mighty a revolution of character, how soon would unanimity of belief in that fact be annihilated ! Again, if the gospel be thus opposed to the natural propensities of man, it is easy to perceive who would be most likely to revolt from it. The most numerous classes would be the young, in whom passion had the greatest preponderance over reason ; and the dissolute, whose passions had acquired strength by indulgence. It would be easy also on the same principles to conceive that the man whom frequent vacillation had taught to distrust the conclusions of his own intellect, should at last gravitate toward that system into whose scale passion had thrown her preponderating influence.

And besides such disciples as these, we ask, where are the trophies of infidelity.\* What converts has she made from the walks of humble pains taking christianity ? Where are the men whose deportment had evinced their affections placed on things above, that have afterwards enlisted into her ranks ? Where was the man who had in health evinced a "correspondence fixed with heaven," that in sickness fled to the consolations of Paine or of Hume, of Shaftsbury or of Bolingbroke ? When was there an instance of an individual who had in life relied for salvation on the blood of the atonement, that in death wished to exchange the ground of his confidence for any or for all the supports of infidelity ? Or without resorting to so severe a test, we would only ask, where was there a man in whom that holy transformation which the gospel describes had been effected, that was moved from the steadfastness

of his faith by all the arguments of the infidel philosophers ?

And when we ask these questions, we do not specially refer to the Boyles, the Lockes, and the Newtons, who have professed and have adorned christianity. We speak not of the men who, furnished with all the weapons for intellectual warfare, have wielded them with as powerful an arm as ever fell to the lot of the proudest champion of irreligion, and to whom capacity of intellect, extent of erudition and profoundness of original investigation, have assigned the most conspicuous niches in the temple of fame. It is not to these men we refer when we ask for the trophies of infidelity. We refer to the poor, the illiterate, the unrefined, with whom we are sometimes told in scorn the ranks of christianity are filled. In a contest with such men, where the intellectual superiority is wholly on the side of infidelity, what conquest has she ever made ? Where was the man who "knew and only knew his bible true," that was ever made to part with it for all that she could give him in return ?

It is a most interesting spectacle to witness a man of plain common sense, but of sincere and humble piety, hemmed in by a company of sceptical assailants. At one time you see him neutralize their arguments by a reference to principles which they cannot but allow. At another he moderates the vehemence of their onset by an appeal to the conscience still slumbering in their bosoms. And whilst they are thus maliciously striving to wrest from him that hope which he prizes dearer than life, could you scrutinize his heart, you would see him humbly looking

\* It is scarcely necessary to remark that the infidelity of France during the revolution, and cases of a similar nature, do not affect the present argument. There are instances of a people rejecting a system calling itself Christianity, but scarcely more resembling it than the system they adopted in its place.

up to Heaven for wisdom, and fervently supplicating that they might be made converts to that religion which he feels to be true. And if at last, they baffle him by reference to historical fact which he is not prepared to meet, or if they bewilder him in the maze of metaphysical subtilty, whilst he regrets his inability to answer them, his confidence in the verity of the gospel remains unshaken as before. They have only skirmished around the outworks; they have yet not approached the citadel of his faith. They cannot see why, and perhaps he cannot tell them why, but some how or other, not one of their blows has struck upon the rock on which rests the foundation of his belief. And if by some artifice of unusual subtilty, his faith be for a moment beclouded, and the gloomy suggestion brood over his mind that the gospel may after all be a fable, he no sooner retires to his closet than the illusion vanishes. When as a humble penitent he draws nigh unto God in confidence on the blood of the atonement, he *feels* that his bible is true. He has attained an elevation from whence he can behold far beneath his feet the mists which so lately enveloped him; and though perhaps even now his eye cannot pierce them, yet he no longer doubts whether the sun has risen, for he feels the chilly dampness which benumbed him, suddenly dispelled, and beholds the broad beams of the luminary of day, reflected from mountain and from meadow, from woodland and from waterfall, in every variety of hue, and with every combination of loveliness.

It must certainly be a question of interest, where has this principle of belief been deposited in such perfect security from

every missile of infidelity? In what manner is it so entwined around the very soul of the believer, that it cannot be wrested from him, until you can change the nature of man, or blot from creation every evidence of the attributes of God? What is this talisman which, with more power than was ever attributed to magic, renders the pious man impenetrable to the whole armour of scepticism? What is the new name written in the white stone which is given to every one that believeth, and which no man understandeth saving him who receiveth it?

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ON THE INTERNAL EVIDENCES OF REVELATION.

No. 2.

The questions, which closed the above paper, we apprehend, may be satisfactorily answered by an attentive consideration of the internal evidences of revelation. It will immediately occur, that the belief to which we have referred, cannot depend upon external evidence, for it is equally unwavering in the ignorant and the learned, in the christian who takes the bible to be the word of God, because he has felt its power, and in him, who, at one glance, surveys every link of that historical chain, on which its external evidence depends.

Evidence, may perhaps with sufficient correctness be defined that which being perceived is the immediate antecedent of belief. We have only in this discussion, to consider the nature of the evidence of testimony. "Testimony is a serious intimation from another, of any fact or observation, as being what he remembers to have seen, or heard, or experienced."\* Now when

\* Campbell's Phil. of Rhetoric, B. 1. C. 5 p. 68.

a serious intimation of a fact is made, the evidence, or that which immediately produces belief, is of two kinds. First we inquire whether the speaker be a person of veracity, or whether in such circumstances he would be likely to speak the truth. This is the inquiry into the external evidence or probability of the story. Or, secondly, we may compare together the various circumstances of the relation, and if it respect individuals whom we have known, we may reflect how it coincides with their previously ascertained character. This is the inquiry into the internal evidence or plausibility of the story. We shall devote the remainder of this paper, to an illustration of these different kinds of evidence.

It is said that a certain antidote for poison, called *Mithridate*, was "invented by Mithridates, king of Pontus; that the receipt of it was found in a cabinet written with his own hand, and was carried to Rome by Pompey; that it was translated into verse by Democrates, a famous physician, and that it was afterwards translated by Galen, from whom we have it."\*

Suppose the question to arise, whether Mithridates was the inventor of this receipt. By tracing the several links of historical testimony, we ascertain the external evidence. But let us suppose that the medicine was uniformly successful, and that no person had lived before or since Mithridates, possessed of sufficient skill to invent it. In this case, every instance of cure would be an internal evidence that he was its inventor. Here we see both sources of evidence perfectly distinct, though perfectly coincident. What we would have the reader remark, is that by

referring to his own bosom he will perceive the internal evidence, to have, by far, the greatest effect in producing belief.

An illustration somewhat more complicated, but very much in point, may be found in the life of Alexander the Great.† It will be recollected that a few days before the battle of Issus, Alexander was taken violently ill, in consequence of bathing in the cold waters of the river Cydnus when covered with a profuse perspiration. Under the ordinary methods of medical treatment, he could not recover before a battle would be rendered necessary by the approach of Darius. A battle, unless he commanded in person, he knew would be fatal to his interests. He felt that the safety of his army, and what was to him of vastly greater importance, his own reputation, depended upon his speedy recovery. Death seemed to him infinitely preferable to the thought of being pursued by the enemy whom he himself had hoped to have attacked. "If, (said he,) there be any skill in medicine, be it known that I seek not so much a preventive from death as from defeat."

Whilst the monarch was in this state of extreme agitation, Philip, his confidential physician, and the friend and associate of his youth, assured him, that he could, in three days, prepare a medicine which would effect an immediate cure. In direct opposition to the advice of his friends, Alexander grasped at the proposal, only regretting that so long a delay was necessary. Before the third day arrived he, however, received a letter from Parmenio, one of his most intelligent generals, informing him, that Philip had been corrupted by the offer of immense rewards

\* Chalmer's Dict.

† Q Curtius, Lib. 111. Cap. 11—15.

from Darius. The conflicting emotions which, under these circumstances, would agitate the mind of such a man as Alexander, may be better conceived than described. After balancing the probabilities of the case, he folded the letter, sealed it with his own signet, and without mentioning to any one its contents, placed it under his pillow. At the appointed time he, without betraying any emotion, received the cup from the hand of Philip, and fearlessly swallowed its contents. The effect was such as the physician had predicted. In a few days, he commanded in person at the battle of Issus, where he gained one of those victories which have ranked him among the most eminent destroyers of mankind.

In examining this case, we shall see that the question which agitated the mind of Alexander was, Is Philip faithful? On this question, the external and internal evidence were contradictory. The external evidence was, the well attested letter of Parmenio; and the fact that in his present alarming illness he might be destroyed by poison, and his death attributed to disease. To counterbalance this strong probability, there was nothing but the former character of Philip. He had so often proved his attachment to his master, that Alexander felt himself warranted in believing that no bribe which could be offered, would induce him to swerve from his fidelity. The event proved that he had decided correctly. That is, that internal evidence may be sufficient to warrant belief, even where it is opposed by very strong circumstances of external probability.

We will advance but one other illustration. The American public are well acquainted with the leading traits of the character of

General Washington. Let us suppose that an anecdote bearing many of the marks of authenticity were published, in which he was represented to have acted with meanness, duplicity or pusillanimity. Who would believe the anecdote? We should feel at once, that it was at utter variance with the well established character of the man, and this alone would be sufficient to overbalance almost any weight of testimony. We should declare that the narration was forged, or if this ground were untenable, we should settle down in the confidence that it contained some inexplicable error. This is a case in which the internal is directly opposed to the external evidence, and is alone sufficient to neutralize it. By reversing the case, we shall see that an anecdote which coincided with the well known character of Washington, would be believed on almost the slightest external evidence.

It is natural to suppose, that if the Bible were a revelation from God, it would be attended by both descriptions of evidence. It professes to be a system of facts, related by certain persons, and for a particular object. In ascertaining its truth, we may inquire into the character of the witnesses, their liability to error, &c. This is the inquiry into the external evidence. Or we may inquire whether the facts related corresponded with the character of the Beings to whom they relate. This is the inquiry into the internal evidence. It is on the latter, if we might reason from analogy, that we should expect a revelation from God principally to rely. We all believe that God created the world, but who does not feel that the evidence of this fact from the works of nature has a greater power over his belief than the narrative of Moses? Might we not then expect, if God should

reveal a system of religion, that its power of convincing would depend rather upon the light which it reflected upon the character of God, and its adaptedness to the moral necessities of man, than upon the best connected chain of external evidence.

We have thus endeavoured to illustrate the nature of internal evidence. In some subsequent papers, we may perhaps attempt to apply these principles to the case of scripture revelation.

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Messrs Editors, By inserting in your useful Magazine, the following communication on "Wilful Ignorance," from the Christian Spectator, you will much oblige a Correspondent.

AN INSTANCE OF WILFUL IGNORANCE.

The following statement of a fact, is communicated in the belief that it may be instrumental in saving some from a similar error and catastrophe.

In my parish lived J—W—, an industrious farmer, prosperous in business, single, sober, a good neighbour, and in a worldly view, an estimable man. He lived 56 years. In the early part of his life, and to the age of about thirty, he had been a habitual attendant on the public worship of God. For several years, his mind had been under serious impressions, and at some seasons his exercises were of a strong character, which led him to inquire "what he must do to be saved," urged him to seek the conversation of his minister, and to be much employed in religious concerns. But he quenched the spirit. He grew weary under such anxieties, and sought relief by a desperate expedient, viz. by taking shelter under wilful ignorance. He was well apprised that his responsibility must be proportioned to his knowledge, but seemed to have overlooked the truth, that he was account-

able for the means of acquisition, and for all his advantages, as well as for the knowledge which he actually possessed. He therefore resolved to envelop himself, as far as possible, in ignorance. He entirely forsook the house of God, and all religious meetings, abandoned every attempt at prayer, shunned his minister, shut up his bible, and wished to avoid every word and every thought which related to God and religion. To inquiries into the reasons of his conduct, he uniformly replied, that he wished to lighten his condemnation by excluding knowledge; and he would gladly have been changed to a heathen or a beast, as far as religious information was concerned. He refused the remonstrances of faithful friends—his feelings were callous to the intreaties of affection—his ear was shut against warning—his mind was unassailable by argument. In this state he remained for years. He was retiring, reserved, clouded in his aspect, and notwithstanding his apparent peace, his mind was probably corroded with habitual discontent.

I often visited the house, and occasionally found opportunities of addressing him directly. I frequently questioned him respecting his views of religion, but could rarely obtain a reply, and then only as necessity constrained him, for the sake of passing off the conversation. I pressed him with the absurdity of his course, warned him of his danger, urged him by every motive to attend to the public exercises of the sabbath, and to other duties, but all in vain. He had fixed the principle in his mind, that to avoid all instruction would be the happiest course for him; and although he made no attempt to defend it by argument, he was inflexible.

Towards the close of his life, his mind was greatly distressed,

and at length his horror became insupportable. Month after month he appeared more disconsolate, quitted his business, seemed in a deep study, occasioned alarm to his friends, and was a burden to himself. I visited him, though not at his request, for he had no wish to see me. In this interview he was more free in conversation than I had ever known him to be. He was in great agitation and distress of mind, and he wished that God would immediately take him out of the world. I took the bible and explained the gospel to him, but he had no ear to hear. I asked him whether he read the bible, to which he replied in the negative, adding that he had not read it for a long time, and that he could not endure to read it. I asked him if he prayed, to which his reply was, that he could not pray, and that neither the bible nor prayer could do him any good. He did not, however, forbid me to pray with him. There *had* been a time, he said, when he might have found the blessings of religion, but that period had long since departed—his fate was now settled—and the sooner he was out of the world the better. I endeavoured to alarm him by presenting a view of the tendency of such sentiments, but without effect. Within a week, he was found in the morning, suspended by the neck, dead.

I would suggest the following reflections on this melancholy case.

1. How empty and unsatisfying is the world without God. This man had an abundance. He chose a close retreat for the purpose of destroying himself, and there he hung, a dreadful spectacle, surrounded by his treasures. *A wounded spirit who can bear?*

2. Awakened sinners always resist the Holy Ghost. They see in some measure their condition,

but they will not submit to God. Their opposition to the divine character is the only cause of their distress. What a wonder of mercy that any are conquered and saved. *So then hath he mercy on whom he will have mercy.*

3. Men are as certainly accountable for wilful ignorance, as for perverted knowledge. Neglecters of public worship are answerable for all the instructions which they *might* have received from their spiritual watchmen.

4. Those who forsake the house of God, or live in the neglect of divine appointments, are likely to ruin their own souls.

Yours, &c.

B

October, 1822.

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LETTER ON "UNITY IN A SERMON."

To the Editors of the Amer. Bap. Mag.

Dear Sirs,

I have read with much pleasure, an essay in your last number, on "Unity in a Sermon."—The principles which it illustrates, although to me somewhat new, seem in general, judicious and highly important.

Were more attention paid to this subject by preachers of the gospel, I am convinced more effect would be produced by their labours; and that we should less frequently hear the complaints, now so common, of tediousness and repetition. Still there are some points alluded to, in the "Essay," upon which, I would respectfully solicit further information. I will put my inquiries into the form of questions, that they may assume a more definite form, and thus more readily elicit the instruction I desire.

1. Are there not some advantages intimately connected with dividing a Sermon? Does it not enable the hearer to recollect

the instruction to which he has attended? Are not divisions resting places for the memory, from which the mind may more leisurely survey the ground which it is passing over?

2. The author of the "Essay" seems to aim his remarks especially against the system of *triple* division; although I see no peculiar attraction in that number, I see nothing very repulsive in it. Why may not a sermon have three divisions, or even four or five?

3. There are some subjects, on which it would be difficult to treat without several divisions. If a minister were preaching upon a particular duty, if he only explained its nature, would not his discourse appear more like an essay, than a sermon? If he were preaching upon repentance, would it not be proper and highly beneficial to consider, first, its nature, secondly, its importance, and thirdly, its evidences?

By answering these inquiries, you will confer a peculiar favour on,

Yours, respectfully,  
GAIUS.

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ANSWER TO THE QUESTIONS OF  
GAIUS.

WE are sincerely obliged to Gaius for his letter, and with pleasure answer his pertinent inquiries. We wish that more of our readers would follow his example. If we advance any opinions which will not bear the test of examination, it will afford us pleasure to retract them. If any of our sentiments are obscurely expressed, we shall seize, with avidity, every opportunity of presenting them with additional illustrations.

1. In answer to the first inquiry, we remark, that doubtless,

advantages may result from the division of a sermon. Many sermons require it; some would be absolutely faulty without it. In such cases, by all means, let divisions be made; nay, more, let them be numbered. All this may be done, and yet no violation be offered to the law of unity. Two, three, or four arguments may have a direct bearing upon one position, as many illustrations may shed their concentrated light upon one doctrine, and then the want of divisions would clearly be a defect. But suppose a sermon is fully occupied with the enforcement of one argument, or the expansion of one illustration? How shall we, in such a case, find a place for "firstly," "secondly," and "thirdly?" Here division, if not impracticable, would be a blemish instead of a beauty. Besides, it may be fairly questioned, whether the greatest effect is produced by that sermon of which the several heads and divisions are most perfectly remembered. All this may be done, and scarcely any faculty of the mind, except the memory, be called into exercise. When this is the case, recollection will not be durable. A few days, at most, will efface the whole impression. Considering man simply as an intellectual being, a speaker will produce the greatest effect upon an audience when their understanding is aroused, and they feel the necessity of some mental exertion in order to follow the train of his thought. If then his argument be conclusive, the effort with which it has been comprehended, will rivet it upon the memory. The effect then is somewhat the same as though the hearer had originated that particular illustration of the subject. And though perhaps he may not recollect immediately afterwards

all the steps by which he arrived at the result, he knows that the result is true.

2. These remarks will furnish the necessary answer to the second question. We entertain no peculiar hostility to the number three. We only animadverted upon it, because it is the number which so constantly marks the divisions of a sermon. We remarked upon it, not because it seemed "peculiarly repulsive," but because we could not see in it any thing "peculiarly attractive." Let a sermon have as many topics as in the time allotted can be discussed; but let them all have a bearing upon one point. And the reason is the same as we gave in the essay. The attention becomes distracted by diversity of subjects. If we wish to produce the greatest effect, we must limit ourselves to one. Or to advert to a common adage, "if a thing is worth doing at all, it is worth doing well." If a doctrine is important enough to be inculcated, it is important enough to be inculcated thoroughly. And what doctrine in the bible would a preacher wish to inculcate, upon which he could not profitably spend the time allotted to a pulpit discourse?

3. This brings us to the third question, which may be summed up in the inquiry, why "in preaching upon repentance, it would not be proper to consider, first, its nature, second, its importance, and third, its evidences?" We answer, this might be a good division for a treatise upon repentance. Were a man to write a book upon this subject, he might very properly adopt such a plan. But let us recollect that we are considering what would be proper not for an octavo volume, but for a discourse of thirty or forty min-

utes. Who will say that even one of these topics could be adequately illustrated in so short a time? Would it not be more profitable to speaker and hearer, that one of them should be considered somewhat minutely, than that they all should be cursorily alluded to, in a few common place remarks? And this must almost of necessity be the case when only ten or twelve minutes are allotted to each.

Again, were a minister to preach but once in his life on the subject, or were a people to hear it discussed but once, this plan, we confess, might be eligible. For this reason were a missionary travelling through a heathen country, wherever he addressed an assembly, he might very properly present before them an outline of the whole plan of redemption. But the circumstances of a settled pastor are widely different. He has to enforce frequently upon his people the same doctrine. He must not exhaust all a subject in the first sermon, nor must he so preach upon any subject, that he can never allude to it again, without repeating a part of what he has said before. Otherwise his people will grow weary, and it will not be surprising if he become indolent. A certain set of phrases, and a certain train of thought, will mechanically suggest themselves whenever he recurs to each particular doctrine, and thus the labour of thinking will become almost unnecessary, and having become unnecessary, will soon be abandoned.

But we may at last be referred to experience; and it may be asked, are not such sermons as we censure more useful than those we commend? We answer, without hesitation, other things being equal, certainly not. We admit that if two men be compared, of whom the one is filled with fer-



vent piety burning with ardent love for the salvation of souls, and endued with strong sense; and the other is encased in cold speculative unmeaning philosophy, there is no doubt whose ministry will be the most successful. But let us compare men of equal piety and similar natural abilities, and we have as little doubt that he who most closely observes the rules of unity, will be most edifying to the church, and most extensively useful in the conversion of sinners. The principles on which a sermon should be constructed, depend upon the nature of the human mind. So long therefore as the mind of man remains the same, so long must these principles abide fixed as the law of the Medes and Persians, which altereth not.

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#### SKETCHES OF A SERMON.

The following sketches of a sermon delivered in Boston, on the morning of Lord's day, Jan. 12, 1823, were recollected by a child of ten years of age; and by her committed to writing, after she returned home. We give them in her own words.

It is proper to state, that this amiable young Miss, was not accustomed to worship in the place where she heard the discourse. Perhaps hearing a stranger, might have some influence in fixing her attention. It is devoutly to be hoped, that the solemn truths which she retained in her memory, may be so impressed on her heart, as to lead her to trust in and love that precious Saviour, who has said "Suffer little children to come unto me, and forbid them not—He that cometh unto me I will in no wise cast out—*He that believeth not shall be damned.*"

Our principal object in presenting this sketch to the public is, a desire to stimulate others to give the more earnest heed to the things which they hear, lest at any time they should let them slip. Perhaps few persons of any age, recollect as much of the sermons they hear

as is here given by our young auditor. It is not, however, to be understood, that these sketches, though substantially correct, are taken *literatim et verbatim*.

MARK XVI. 1.—“*He that believeth not shall be damned.*”

ARE these the words of some wild fanatic, or some raving enthusiast, whose chief end is to torment the world before it's time? No, they are the words of the blessed Saviour, who came to spread mercy and peace on earth—He commanded his disciples to go to the utmost bounds of the earth, and preach repentance; but if they would not attend, then they must tell them what their fate would be. Perhaps there are some persons in this house (but I hope there are very few,) who wish there never was such a passage in the Bible, as the one I have mentioned; they may destroy it if they will; but that will do no good, for those words have come out of the mouth of God, and will stand steadfast for thousands of ages. Jeremiah the prophet called Baruch the scribe, and requested him to write (for the art of printing was then unknown,) a prophecy against the Jews; he carried and read it to the princes, and they all trembled before him: he then carried it to the king, who after reading about a page of it, said in himself, I will defeat this prophecy, it shall never come to pass! He then took his penknife, and cut out the leaf and thrust it in the fire: then he read the rest of it, and took his penknife, and cut that out also, and thrust it in the fire; but it did come to pass; for God hath said, that heaven and earth shall not pass away till every jot and tittle of the law shall be fulfilled.

Must I be religious, I think I hear some of you say? must I

be religious against my own inclination? No, you can never be religious against your own inclination, for religion is, at all times, a matter of choice. I remember once hearing a minister preach who said, that our translators of the Bible had committed a very egregious mistake, in translation of the word, shall be *damm'd*, it ought, he said, to be, shall be *condemned*; but this is the same thing, only the one denotes the execution of the sentence more speedy than the other. A prisoner at the bar when he is condemned, is just the opposite to being acquitted; and then the next thing to be done, is for the sentence to be executed. (As offensive as this word is,) you cannot pass the

streets without hearing men call upon God to damn themselves—their beasts—and even inanimate things, when they are in a passion. What are you prepared to do when you go home? Are you prepared to ridicule and laugh at me when you have got from beyond the sound of my voice? if you do, you will be sorry. I warn you that you will repent. Remember that every ungodly man or woman will be damned. Oh! fly to God while the door of mercy is open, for when it is shut you may cry in vain for admittance, but the door will not be opened, for God will profess unto you, he never knew you.”

To the above she subscribed her name.

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### LETTER ON MISSIONARY SPIRIT.

TO THE EDITORS OF THE AMER.  
BAP. MAG.

I received a few days since, a letter from one of our missionaries, of which the following is an extract. If you think it and the succeeding remarks worthy of a place in your columns, they are at your service.

“I want the Baptists throughout the United States to feel that Burmah must be converted through their instrumentality. They must do more than they have ever yet done. They must pray more, they must give more, and make greater efforts to prevent the missionary flame from becoming extinct. Heathen souls are rushing into an awful eternity by thousands, while christians, surfeited with gospel privileges, are indolently saying, ‘We have much to do at home, our charitable calls are numerous, and we must attend to our own concerns.’” Thus they say, and by giving a few dollars, and offering a few cold prayers on the first Monday in the month, or when they receive some fresh intelligence from missionary ground,

quiet their consciences, and think themselves engaged in missions. Instead of feeling and acting thus, every christian in the United States should feel as deeply impressed with the importance of making continual efforts for the salvation of the heathen, as though their conversion depended solely upon himself. Every individual christian should feel himself guilty if he has not done, and does not continue to do all in his power for the spread of the gospel, and the enlightening of the heathen world. How can we, my brother, endure the thought, that while we are in full possession of those joys purchased by the sufferings of the Redeemer, millions of heathen are wailing out a wretched eternity, through our neglect or indolence to lead them to him who would have been their Saviour? Try to awaken christians around you. Preach frequently on the subject of missions. I have remarked, that where a minister feels much on the subject of missions, his peo-

ple generally partake much of his spirit."

On this extract, if I might be allowed a few reflections, I would ask,

1. Is this delineation of the present state of missionary feeling, or rather of the want of missionary feeling, correct? Let the prayers in the closet, at the family altar, and in the publick sanctuary, bear witness. Is it not lamentably true, that in many districts of our country the heathen are forgotten; and in others, our mention of them shows that we remember them only in name? Where is that unquenchable zeal for the glory of Christ, where is that tender, yet intense anxiety for the salvation of men, which ought to distinguish us? I blush to answer the question. It is odious to assume the tone of reproof, but I would ask, in the spirit of the gospel, whether, whilst we hear much about our numerical strength, and about our increasing facilities for literary acquirements, the souls of the heathen are not almost forgotten?

2. If this be the case, will it not account for the present languishing state of our foreign missions? I hope I shall not be censured for using this language. It is about ten years since our missionary exertions commenced. Within that time, only four missionaries with their wives have gone abroad under our patronage. Of these, two have already died. The remaining two, with one who was in India when the Board was organized, are all that we support among the 600 perishing millions. I will not institute the comparison between these exertions and those of our christian brethren of other denominations in this country. It will be sufficient to remark, that

we are considered the most numerous of any denomination in the United States. Who of our young brethren are raised up to go among the heathen? Who are coming forward to supply even the places of Wheelock and Colman? I ask, do not these facts prove that our Mission is languishing? And we say that this apathy of christians is sufficient to account for it. God has connected in a special manner the prayers of his people with the raising up of Missionaries. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. We can never expect that missions abroad will flourish, unless they be supported by a spirit of fervent effectual supplication at home.

3. The spirit of real vital religion is nearly allied to the spirit of missions; or perhaps to speak more correctly, they are different modifications of the same thing. Is there not reason to fear that this spirit is declining amongst us? If we should judge by the number of additions\* to our churches, we must allow that such is the fact. With reference to this subject, I have frequently examined the Minutes of our Associations, and the additions are generally fearfully small. Brethren, is there not utterly a fault among us for which God hath in anger shut up his tender mercies? I pretend not to know what the cause is for which God has a controversy with us, but I fear that such a controversy exists. If this be the case, every thing else that we may gain will be less than nothing and vanity. Ichabod will be written upon our sanctuaries, for the glory will have departed. Then, however imposing may be the superstructure, we fear it will be nothing but a sepulchral monument, cov-

\* This seems a scriptural test for ascertaining the religious state of a church, "The Lord be merciful unto us, and bless us, and cause his face to shine upon us, *that* thy way may be known abroad, thy saving health unto all nations."

ering a lifeless corse, and perpetuating to succeeding generations the circumstances of our mournful dissolution.

4. If these representations be true, do they not call loudly upon us to humble ourselves before God? If we have departed from him, we must return with weeping and supplication. Let us pray God that he would show us wherefore he contendeth with us. Let every private christian earnestly examine himself, to see whether he be not in some meas-

ure the cause of this general declension. Let the ministers of the gospel exhort their people to thorough searchings of heart and deep humiliation. Let us search and try our ways, and turn again unto the Lord. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

A CONSTANT READER.

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## Missionary Intelligence.

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### BIRMAN MISSION.

EXTRACT OF A LETTER FROM THE  
REV. MR. PRICE TO THE COR. SEC.  
OF THE BOARD.

*Rangoon, July 12th, 1822.*

My very dear Brother,

Although I have very little encouragement to write, having never received a line of intelligence from any of my American friends, except one, for thirteen months now past, yet I am, at present, in circumstances requiring a detailed account to the Board.

#### *Death of Mrs. Price.*

My dear partner enjoyed her usual health, until the extreme heat of March and April debilitated her frame, and exposed her to an attack of the dysentery, which came on about the middle of April, at first exciting but little alarm. For four or five days she kept about the house; but the disease proving obstinate, she took to her bed on Saturday the 20th of April—and after suffering a good deal of pain and distress, breathed her last on Thursday evening, the 2d of May, very calm and happy at the prospect of her change. She was buried on the

following evening, along side of Mr. Judson's little Roger—brother Hough officiating at the funeral, and a large concourse of Europeans and Burmans attending at the sad ceremony.

I am now just on the point of parting with my little daughter, who goes to Calcutta in the ship which conveys this letter. I feel hardly able to support this double separation—but I am sure it is all for the best, and hence I can say, "Not my will, but thine, O God, be done."

#### *Operations for Cataracts.*

On the day Mrs. Price was taken sick, I performed the operation for a cataract on both the eyes of a Burman woman, who had been blind two or three years.

It happily succeeded well, so that she could, with the help of spectacles, see to read quite distinctly. This excited so much talk, that our house was soon thronged with visiters, most of whom came with diseased eyes. From morning till night the piazza was filled, and we were at last obliged to bar our doors in order to study or eat

in peace. With the advice of brother Judson, I have hired Moug Hia to assist me, and have undertaken to perform for good cataracts, and all easy surgical operations. I have also the help of Moug Shwa Ba, who, since Mrs. Price's death, has hardly left my side. With the assistance of these two faithful men, I occupy not more than two or three hours a day in attending to the cases.

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*Favourable Prospects.*

The governor's wife has sent for me twice, and I am strongly inclined to hope that the Lord is intending to grant us favour in the sight of the rulers of this land. The multiplicity of business thus heaped on me, has proved a most happy antidote to melancholy reflection—though it has necessarily very much wearied my mind, and injured my health. God's dealings have, however, been all ordered in kindness; and I am obliged, in the midst of my tears, to rejoice that God reigns—for he will do all things well.

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Mr. Judson writes, under date of July 1st, that the translation of the New Testament was nearly completed, and that he hoped to finish it in three or four months. The zayat, after having been almost deserted, is again visited by some of the most respectable Burmans, who appear to be earnestly inquiring. One of the converts, Moug Nyo-dwa, has been excluded for such inattention to religion, as appeared to be inconsistent with a christian profession. Moug Thalab died in the faith. A female has offered herself for baptism, and her case was under consideration. She is one of the Nandau-gong women, with whom Mrs. Judson spent many days.

[*L.A.M.*

EXTRACTS FROM MR. JUDSON'S LETTERS TO HIS WIFE.

*Rangoon, Sept. 5, 1821.*

"I hope you enjoy more religion than I do. This heavy affliction does not have that salutary effect on my heart, which I anticipated. Mercies and judgments seem to be thrown away on me, and I am afraid that I shall never make much advance in the divine life. I had such a view and sense of my depravity, this morning, as made me ready to give up all for lost—not, I mean, as it regards my interest in Christ—*there* I feel strong—but as it regards any attainments in holiness, while remaining in this state of sin. Oh! how consoling it is, to give up myself and you, and the interest of the mission, into the faithful hands of Jesus, and to look forward to that blessed state, where we are sure of meeting, though we should meet no more on earth. The Lord reigns, and I feel, at times, that I can safely trust all in his hands, and rejoice in whatever may betide. If we suffer with Christ, we shall also be glorified with him.

*Sept. 12.* Company continued with me, until after three o'clock, and then I found myself alone, and, for a few hours, was very desolate and unhappy. But about sunset, the time mentioned in your last letter, for mutual prayer, I felt more comfortable.

And now, evening worship being past, I am sitting in my room. Your last letter lies before me, and Winchell's Collection also; open at the hymn, "Blest be the tie that binds." Not that I cannot repeat it without book, but I wish to refresh myself with a view of the very words. How exactly suited to our case! How it describes the manner in which we have lived together, for

many years, the pain which we feel in being parted, and the glorious hopes and prospects before us! One thing, however, it omits, namely, the hope which we entertain of meeting again in this world.

*Lord's day.* But few Burmans present at worship. Some others would probably have attended, had it not been for the rain. I have, consequently, had a dull day. Religion, however, has afforded me some comfort, especially this evening. But O how small a part of our daily comfort and gratification is derived from the right source! And how apt are christians to deceive themselves, in this particular! It is only when deprived of outward means, that we learn to correct our error. Then we find that the depravity of the heart is so great, that we cannot be satisfied with the pure bread of heaven, but are continually hankering after the more gross and palpable food of this world—the husks of time and sense. And, alas, our minds are so weak and ill-disciplined, that frequently, when we are in a spiritual frame, and obtain some glimpse of Heaven, present grief will intervene, and swallow up all anticipations of future joy.”

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MR. COLMAN TO MR. SHARP, OF  
BOSTON.

[Written a few days before his death.]

*Cox's Bazar, April 16, 1822.*

Rev. and dear Sir,

My last informed you of our expected departure from Chittagong. Since that time, we have had the happiness of seeing a bungalow erected at this place, which will render us comfortable during the dry season. Mrs. Colman has been able to raise a small school. It flourishes be-

yond our expectations,—especially when we consider that there is not a single Arrakanese who resides on our premises. Could an appropriation be made, or funds raised for its support, much benefit might result to these ignorant, wretched children.

Since our arrival, I have had considerable conversation with many who live around us, and with many who live in different parts of the Burman empire. The imperfect views of divine truth which have been given, (for imperfect they must be while I am deficient in the language,) will not, I hope, be entirely in vain. From some we have been favoured with several visits, and one or two afford considerable evidence of being renewed by divine grace. Inquiry has been excited. The people frequently meet together in small companies, and have warm debates concerning the christian religion. These appearances are encouraging, and sometimes lead me to indulge the belief, that the way for the spread of divine truth will be opened, whenever myself and others are qualified to speak Arrakanese with fluency and clearness. It is not however reasonable to suppose that the seed can be sown, and the harvest reaped in a single day. The present may be properly denominated the season of preparation. A regular series of labour has not as yet been commenced. Most of my time is still employed in study; nor can I at present be more profitably engaged. It affords me, however, great pleasure to look forward to the time when I shall be partially released from this work, and shall enjoy the privilege of daily preaching the gospel to this perishing people. We need not

be concerned about the *final* result. For our Lord has said, that the "kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the *whole* was leavened."

I had scarcely finished the preceding sentence, when a man came in, of whose conversion we entertain strong hopes. I told him that I was writing to a teacher, in the great country of America. "Tell the people there," said he, "that among all the kindreds that dwell on the earth, the Arrakanese are the darkest. They are, to use a comparison, as dark as the darkest night in the rainy season. Let the disciples of Christ therefore be exceedingly diligent in praying and labouring for their salvation." Is not this, thought I, a Macedonian cry from the wilderness? Here are two thirds of a nation, not inconsiderable in point of numbers, exiled from their country, and compelled to take shelter in one governed by christian rulers. This movement of divine Providence has placed them within the reach of benevolent exertions. May we not therefore hope that He, who guides the affairs of kingdoms, has sent them away from the land of their fathers, that they may become acquainted with the gospel? Until within a short time past, they have been in too unsettled a state to admit of the residence of a missionary among them. But now they have built for themselves towns, and planted vineyards. The field of labour among them is open—is open to the American Baptists. And shall the privilege be granted them in vain?

Very affectionately yours,

J. COLMAN.

MRS. COLMAN'S LETTER TO HER MOTHER AND SISTERS IN BOSTON.

*Cox's Bazar, June 8, 1822.*

My dear Mother and Sisters,

We have this day been favoured with a number of interesting letters from America. I hastened to unseal their wrapper with the full expectation of seeing the hand writing of my beloved sisters; but when I found this was not the case, my disappointment was so great, that I could not refrain from weeping. It is now eight long months since their last communications were received.

We arrived at this place about seven months ago, and have since that time, had the satisfaction of seeing a small building completed; the sides of which are of bamboo, its roof of thatch, and its floor of boards. It is situated on a rising spot of ground, and commands from the front a most delightful view of the ocean. I think I observed in my last, that it was our intention to return to Chittagong at the commencement of the rainy season. But finding we here enjoyed such excellent opportunities for improving in the language, and Mr. C. also having commenced a regular course of instruction for the benefit of the Arrakanese, we finally concluded it was best to continue our residence at this place. In order to secure ourselves as much as possible from the damp and wet, we have had our bungalow (a name by which buildings of this sort are called,) enclosed with a large kind of leaf. We are both favoured with good health, and were never more happy.

On the 13th of February, we opened a small school consisting of eleven Arrakanese children—two girls, and nine boys. A fortnight ago, a young woman

about twenty-five years of age, was added to the number. The superintendance of this little community belongs to my department. Beneath the little roof where they meet for instruction, I spend a considerable part of my time; the remainder of it is devoted to study and domestic avocations. Mr. C. spends a part of the day in studying the language; the other part in conversation with the Arrakanese. He is now able to communicate his ideas, though not fluently, yet so as to be understood upon any subject. He expounds the scriptures regularly every Sabbath, to an assembly of about thirty, including the scholars. I rejoice to say that our teacher has, for some months past, given good evidence of being a real christian. Mr. C. will, I expect, shortly baptize him. There is also another person whom *we* believe has met with a saving change, although he does not himself feel satisfied that this is the case. A spirit of anxious inquiry appears to be excited in the minds of a few, and we are greatly encouraged to hope that God has a blessing in reserve for this benighted people.

*Chuttagong, Sept. 24.* Again I resume the pen, to address my dear Mother and Sisters. But oh! how different are my present circumstances from those in which I was placed, when writing the above! Then, I was blest with the calm sunshine of prosperity; enjoyed the friendship of one of the best of husbands, and together with him anticipated the pleasure of seeing many of the superstitious heathen renounce their idols, and unite with us in the worship of the one true God. But now, alas! the dark clouds of adversity fill my horizon. I am bereaved of my amiable, and dear-

ly beloved companion, and all my fond hopes are extinguished.

You will, undoubtedly, have heard of the afflicting intelligence of Mr. Colman's death, long before the arrival of this letter. He was called from this world of uncertainty and pain, on the 4th of July, after an illness of only six days. For the particulars, however, relating to his sickness, &c. I must refer you to a letter which will accompany this to his dear mother. You can more easily imagine, than I can describe, what were the acuteness of my sufferings in the final hour of separation. I scarcely know how I went through this agonizing scene, without a single European friend to sympathise with me, or to alleviate the cares which pressed on my burdened mind! But God strengthened me until after the lovely remains were deposited in the cold grave. Then I was almost immediately seized with a fever, which, together with great depression of spirits, so exhausted my strength that I was hardly capable of preparing for my departure from Cox's Bazar. I left that place with a heavy heart—a place endeared by many a tie, and to which I had latterly been accustomed to look as my home while on earth. Oh, how much I wished that another missionary family had previously joined us! In that case, I could have enjoyed the melancholy pleasure of spending my days by the grave of my beloved partner, and endeavoured to do a little towards the promotion of that glorious cause in which he so ardently engaged. The poor Arrakanese are left in a most melancholy situation.

Previous to my leaving Cox's Bazar, all who had been in the habit of visiting us assembled in the bungalow, and lamented the loss of Mr. C. in such simple and feeling



language, that my heart was wrung with pity. "We have," said they, "lost our teacher and father, and are now about to lose our mother. We are wicked and unworthy of a teacher, and therefore God has taken him from us." They inquired with deep solicitude if I thought another missionary would come to instruct them. I told them that they must pray to God for one, and if agreeable to his will, their prayers would be answered. The scholars also were all present on the occasion. I *keenly felt* for these poor little children who had been for some months under my care, and whose moral and religious improvement we had anticipated with such high satisfaction.

Oh! how inscrutable are the dispensations of Providence! After making it a subject of earnest prayer that God would show him the path of duty, Mr C. was led to settle at Cox's Bazar. He commenced his labours among the natives in that place, and had the pleasure to see a spirit of inquiry excited in the minds of a few, when suddenly the scene was closed, and these poor creatures were left without any one to point them to "the Lamb of God who taketh away the sin of the world." But though time should never disclose the reasons of this event, yet it will be seen in the light of another world, that it was ordered in the best possible manner.

"I know thy judgments, Lord, are right,  
Though they may seem severe."

I arrived at Chittagong on the 9th of July. Here I found friends, ready to afford me every attention and kindness which my afflicted situation required. The fever by which I was attacked previous to leaving Cox's Bazar, continued for several weeks. I was brought so exceedingly low, that I frequently concluded, (that if a christian) I should soon have a

happy reunion with my beloved companion, and in that blessed world too, where another separation would never take place. God, however, saw fit to order it otherwise. Through his tender mercy, I now find myself nearly restored to usual health. But, my dear mother and sisters, I feel that sickness of heart which no earthly physician can cure. The loss of Mr. C. is more and more deeply felt. I take not the least enjoyment in any thing of an earthly nature; but feel as disconsolate and afflicted as David did when he said, "*My heart is smitten, and withered like grass, so that I forget to eat my bread. By reason of the voice of my groaning, my bones cleave to my skin. I am like a pelican in the wilderness: I watch, and am as a sparrow alone on the house top.*" I trust I do feel the importance of looking to God for consolation. I know it cannot be obtained from any other source. *If He heals me I shall be healed.*

I must leave writing for the present. I expect soon to be in Calcutta, and after my arrival there, I shall endeavour to write again.

In deep affliction, I remain, my dear mother and sisters, your affectionate daughter and sister,

ELIZABETH W. COLMAN.

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LETTER FROM MRS. COLMAN TO  
MR. COLMAN'S MOTHER.

Chittagong, Sept. 26, 1822.

My dear Mother,

Your letter of Aug. 28th, 1821, was duly received. While reading the account which it contains of the death of Mr. H. Pearce, I little suspected it would so speedily fall to my lot to communicate to you, intelligence of a similar

nature. Alas! it is my painful duty to mention a death in which you are more deeply interested than in that of the above, and which, should you not have previously heard of it, will awaken in your bosom the tenderest sorrow. Your affectionate son, the amiable and dearly beloved companion of my joys and sorrows, is no more! How trying and mysterious are the dispensations of Providence! On the arrival of your letter, which was the 8th of June, Mr. C. was well, and enjoyed an unusual flow of spirits. He was warmly engaged in the cause of his Divine Master, and his life, to human appearance, was never more necessary. But just at this interesting period Infinite Wisdom saw fit to remove him. On the 28th of June he was attacked by an intermittent fever. He took such medicines as are commonly used in similar cases. They produced a good effect, and such were the favourable symptoms of his disease, and so slight his sufferings during the five first days, that neither of us apprehended the least danger. On the sixth day, however, he suddenly grew worse, and early in the evening the fever came on in a more alarming manner than it had done at any preceding time. I gave him some medicine, which considerably abated its violence. He became quite composed, and after speaking a few words to me, fell into a gentle sleep. I remained by him in a state of great anxiety, but still thought there was every appearance of his having a comfortable night, and I determined, as I saw his disorder increasing so fast, that should we both be spared until the next day, I would remove with him to Chittagong, hoping that a change of air might prove beneficial. But, alas! he was not permitted to behold the light of another sun. After re-

maining composed for a short time, I had the disappointment to perceive that he grew extremely restless. I awoke him, and oh! what agony of mind I felt when I found that delirium had made its approach! It was then about eleven o'clock. After this, the fever increased in a rapid and violent manner, and rendered ineffectual every effort which I made to save a life *so dear to me*. His sufferings were very extreme until towards the close, when it pleased God to lessen their severity. Although unable to speak, yet he seemed entirely delivered from pain, and breathed his last without a groan or struggle.

I am sensible, my dear mother, that this event will be peculiarly trying to you. I am sure it has left me most disconsolate and afflicted. It has indeed been almost too much for my feeble nature to sustain. But however severe our sufferings, let us rest satisfied that the event has been ordered by unerring Wisdom. If God condescends to number the hairs of our head, and to take notice of even the sparrow which falleth to the ground, certainly he is not indifferent to those events which relate to the prosperity of his own kingdom. God knew perfectly well what would be the result of our going to Cox's Bazar. It was according to his holy will that there Mr. C. should be visited with sickness, and that that sickness should terminate in death. May we therefore be enabled to exercise that submission which is pleasing in his sight, and to say, with an afflicted saint of old, "Though he slay me, yet will I trust in him."

Let it also be our consolation that the dear subject of this letter was fully prepared for heaven, and that his happy spirit, now released from this world of sin and suffering, is enjoying the company

of angels and glorified beings, and drinks full draughts of bliss from that river of pleasure which flows at the right hand of God and the Lamb. He did not put off the concerns of eternity until confined to a sick bed. No: while blest with health, and in the full possession of his rational powers, he made it his business to prepare for a dying hour. During the last 18 months of his life, his mind was unusually solemn, and seemed to be under a strong presentiment that he should be early removed from this world. Frequently, when under the influence of these impressions, he has conversed in the most solemn and impressive manner respecting his own dissolution. One of these seasons in particular is deeply engraven on my memory. Coming one day from his place of retirement, he seated himself by me, and with a placid and heavenly air conversed with me concerning an early separation, and entreated me to prepare my mind for such an event, as he fully believed his time on earth was short. He remarked, the prospect of death was animating, and that he had not a desire to live but for my sake, and that of the poor heathen. You may well imagine, my dear mother, that the subject was then painful to my feelings; but it now affords me great satisfaction to reflect on these seasons. I believe that God was then preparing him for exactly the sudden death that awaited him, and for a state of heavenly existence.

I rejoice that you are surrounded by christian friends who will feel it their privilege to sympathize with you on this melancholy occasion. And may God, of his infinite mercy, pour into your bosom the balm of heavenly consolation, conduct you safely through this vale of tears, and at last may we both have a happy reunion with our beloved friend in that

world where distracting sorrows and separations are unknown.

I remain, yours,  
very affectionately,  
E. W. COLMAN.

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EXTRACT OF A LETTER FROM THE  
REV. MR. JUDSON TO DR. BALDWIN.

*Rangoon, Aug. 21, 1822.*

Rev. and dear Sir,

Since I wrote you last Feb. I have been almost entirely confined to the translation of the New Testament, in which I had proceeded to the end of the second of Corinthians, including Ephesians, Hebrews, and the epistles of John; when an order arrived from the king, summoning brother Price to Ava, on account of his medical skill, of which his Majesty had heard. We expect to leave Rangoon day after tomorrow, in a boat provided by Government. Brother Hough remains in charge of this station.

For several weeks past, there has been a considerable excitement in the minds of our Burman friends. The assembly on Lord's days has risen to thirty or forty. Five have lately been baptized, and there remain several hopeful inquirers. These circumstances make me very reluctant to leave Rangoon; yet the path of duty seems to lead to Ava. May the Lord direct and prosper this our second attempt to gain some footing in the capital and the palace.

Yours of Dec. 8, 1821, I have received, as well as all the letters and pamphlets mentioned therein, for which I thank you. I have not heard from brother Colman since Feb. nor from Mrs Judson since she left Madras Roads.

Yours, most respectfully,  
A. JUDSON, JR.

## ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER, DATED CALCUTTA, AUG. 5, 1822, FROM REV. J. LAWSON TO DR. BALDWIN.

My dear Sir,

A few weeks ago I wrote to you, communicating the mournful news of brother Colman's death. It is now my painful duty to acquaint you that the day before yesterday we were deeply affected with the unexpected intelligence from Rangoon of the death of Mrs. Price. Dr. Price has favoured me with the account of her truly distressing afflictions, which at length terminated in her dismissal to a better state of existence. I send with this a number of letters, which arrived here by the same conveyance from Rangoon, and which will doubtless contain the particulars of this bereaving providence, and prevent the necessity of my writing more largely on the subject. The great Disposer of all things knows best his own plans, and it becomes us to bow submissively to his sacred will. I sincerely pray that these successive dispensations may not discourage the friends of the American Baptist Missionary Society. With this I send the second No. of our Herald, and part of No. 3, because it contains some of the last letters brother Colman wrote to me before he died. The Herald, Capt. Wills, arrived last week. By this conveyance I received a box of dollars (1000,) but as yet have not received any bill of lading. I suppose it may be in some parcel not yet ashore, as Capt. Wills tells me he can only bring from the ship two or three parcels at a time, and that there are yet some on board to my address.

I believe in my last, I endeavoured to thank you for the many Magazines, pamphlets, sermons, &c. I have received from you at

various times. These articles are always highly esteemed. The account in your Magazine, of the revival at Saybrook, I read at our prayer meeting, and a very deep feeling was excited on the occasion. We have lately formed here a Bible Association, and a Bethel Society. Our brother Statham is building a chapel, which I suppose will be finished by next January. Mr. Pearson, another of the Missionaries belonging to the London Missionary Society, has been baptized at Serampore. He is pious, active, and well furnished with a knowledge of the Bengalee language. Brother Yates is very ill indeed, but better to-day. If he should be removed from us, his loss would be most severely felt. Dr. Carey was married this day fortnight, and is in excellent health and spirits.

I am concerned to hear of the death of my highly valued friend Mr. J. Cauldwell. I loved him as a father, and his affectionate and truly spiritual letters to me were addressed to me as his son. Our loss certainly is his gain. Present my christian regards to all friends.

I am, yours, very sincerely,

JOHN LAWSON.

P. S. Dr. Price has committed to our care his infant daughter who safely arrived from Rangoon last Saturday, and will be taken care of by Mrs. Lawson and Mrs. Pearce with all the tenderness which christian duty and sympathy excite.

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### DIGAH.

[From the Eng. Bap Mag.]

The following communication from Mr. Rowe to Mr. Saffery, will be read with interest and pleasure by those of our friends, who feel solicitous for the spread of Female education in India.

*Digah, Jan. 1, 1822.*

My dear Brother Saffery,

As I am in the habit of giving you a regular account of the pro-

gress made in native female tuition, I shall devote this sheet principally to this object. You will have learnt from my last that we had met with a little encouragement; and I am happy to add, that during the last quarter our prospects in this department have been still more encouraging. It now being the Christmas vacation, Mrs. Rowe is more at leisure with respect to our boarding school; but she is fully employed in her native female schools, and I hope she is not labouring in vain. I shall now give you a short account of the schools separately, and arrange them according to the time of their establishment. Of the first two or three attempts, which failed, I shall say nothing, but begin with the

*School at Dinapore.*

This School commenced in the year 1818. A few females, belonging to His Majesty's twenty-fourth foot, had united with Mrs. Rowe in forming a society to promote native female education, about twelve months before the establishment of the Dinapore school. During that year, efforts were made both at Digah and at another place in Dinapore, but they failed. At the time the present school was set up, the prejudices of our native neighbours against female education were so strong, that very few girls could be obtained. To effect any thing, it was necessary to employ a native schoolmaster, and it was therefore agreed that Mrs. Rowe should admit a number of boys into this school till more females could be procured. As a boys' school it soon prospered, and has continued in a prosperous state ever since. The number of boys varies from twenty to fifty, according to the season of the year: at certain seasons many of them are occupied in the fields. These

boys read the scriptures and religious tracts, without the least scruple whatever. In the female department, for about two years, things remained in a fluctuating state. Evil disposed persons raised some silly reports respecting our motives, and though most of them were perfectly ridiculous, yet they too often had the desired effect. On some of these occasions, the poor children would fly as if they were about to be tied up in bags and shipped for England. Notwithstanding all these discouragements, the school now assumes a more settled and respectable appearance. There are *eight girls* and *two women* attached to it. The girls attend the school, and the women are taught at their own houses. As I was going through Dinapore a few weeks ago, I was surprised to see a woman in one of the shops with a manuscript book lying open before her, and she reading out of it with an audible voice.

On after inquiry, I found that she was one of the women taught by this master, and that she was then learning the lesson which had been written out for her for that day. When she heard that I had been inquiring after her, she came to our bungalow to make her salam. One girl in this school has made considerable progress in reading and writing, and we hope she will, ere long, become a female teacher. Besides Mrs. Rowe's occasional visits, she has them at our bungalow about once a month, to undergo a general examination. These girls consider themselves respectable, and have hitherto refused to receive any rewards for learning, except a small quantity of native sweetmeats now and then. There was a goorooine (female teacher) attached to this school, but Mrs. Rowe had to dismiss her for improper conduct. The schoolmaster is one of the most respect-

able we have, and is in great esteem among his neighbours. It was proposed to send him to Calcutta, for a month or two, to see the schools established there, and to acquire some new information on the subject of native schools; but some natives who have females at his school, sent to request that he might not go, as they could not send their children to any other master during his absence. He reads the scriptures in Hindoost'haneé a great deal, and his school is become quite a place of inquiry. He admires the morality of the Bible, and is very inquisitive respecting its doctrines. He is also much in the habit of comparing scripture with scripture, and frequently brings apparent contradictions and difficult passages to be explained. The Memoir of Petumber Singh, now printed in Hindoost'haneé, seems to delight him much. When one of his scholars was one day reading in this tract, the master exclaimed with emotion, "Whenever I hear that book read, it pierces my heart, and attaches it to God!" I think he is by far the most candid and disinterested native schoolmaster we have. Who knows but God may work effectually in his heart, and make him an instrument for doing good?

*Lyme School.*

The next in order of time is the *Lyme School*. The last accounts I sent you of this school were rather discouraging; so much so that at the time I wrote we had some serious thoughts of giving it up altogether, and of endeavouring to establish one in its stead in some place where circumstances appeared more favourable. We feared the little success that attended our labours at this place would prove discouraging to our kind friends at Lyme. Experience, however, convinces

us that it is by a *patient continuance in well doing* that we must expect to attain our object. We have already seen many inveterate prejudices against native female education give way; and what may we not expect in answer to the united and fervent prayers of the thousands of God's people who have this object at heart? The prospects at this school are more favourable than they were a few months ago. The conduct of other masters, and the attendance and progress of females in other schools, have become an incitement to the master and children in this. There are *thirty-five* boys in this school, most of whom are in the lower classes. They are generally taken from school, and occupied in some business, as soon as they can read, write, and cipher tolerably well; and indeed frequently before they have made much proficiency in these branches. I believe there were but four girls in the school when I last wrote you. One of these, who could read and write pretty well, has been married and has gone to reside with her husband in another village; and another of them has accompanied her. When she left the school, the master gave her a supply of books, which she promised to read. Since that there have been several additions, so that there are now *twelve girls* and *one woman*. They have been at our bungalow once or twice to undergo a general examination. Little, however, can yet be said respecting their progress, as they are nearly all new scholars. Some of them have advanced so far in writing as to be able to unite the vowel-symbols to the consonants. The woman wishes to be instructed with a view to her becoming a school-mistress; and has for the last month done all in her power, under the direction of the master, to bring the girls forward.

She agreed to come to our bungalow daily, to receive instructions from Mrs. Rowe, but after doing it a few days she found the distance so great that she could not continue it. At Mrs. Rowe's last visit to the school, she found her busily employed in instructing the girls. The school room is very cold at this season; a neighbouring Bramhun therefore allows her to teach the girls on his verandah, which is exposed to the sun. Mrs. Rowe had some conversation with this Bramhun on the subject of female education, and was pleased to find him somewhat inclined to favour it. Another woman who can work pretty well at her needle, came to offer her services; but when told she must first learn to read, she declined. I wish I could give as favourable an account of this master as of the last mentioned, but this I cannot. He needs a vigilant eye over him continually.

#### *Native Female School at Digah.*

I believe I informed you of the commencement of a native female school at *Digah*, in which our native brother Hureedas's wife is mistress, under the immediate direction of Mrs. Rowe. This woman has improved greatly in her learning. She can read, write, and sew; and she is learning to mark the English alphabet on canvass; I wish I could entertain a hope of her heart being right with God, but I fear this is not the case. However, she regularly attends Hindoost'haneer worship. Since the formation of this school four girls have left under the pretence that they feared we wanted to make christians of them. In one sense this was certainly true, but not in the sense they meant it. One of them has since returned. Several women have commenced learning to read, but after

continuing for a time have grown tired and given it up. There are now *eleven girls* on the school list, but two of them are irregular in their attendance. The girls in this school have greater advantages than those in the other schools, in consequence of their being so near, and their progress is proportionably great. They come to Mrs. Rowe daily, excepting one large girl who is very bashful, and has not yet been able to muster up courage enough to come to the bungalow with the others, to repeat the lessons given on the preceding day, and to receive new ones for the next. Three of them have nearly read and written out the whole of the Hindee spelling book. Some of them have also learned to work with the needle, and have made up several suits of clothes for themselves. The rewards they obtain for learning are generally given to them in cloth, which they make up, and are not a little pleased with their performances. The boys in the school kept on our premises also come daily to the bungalow for school exercises, but as this school is quite separate from the girls I need not say any more about it in this place.

THE next and last native female school I have to mention is that at

#### *Moin-pora.*

I gave you a number of particulars relative to this in my last. Owing to the decrease of our pecuniary means we gave up this school, but on the return of the old schoolmaster, the zemeendar, who succeeds the two I mentioned as having been taken off suddenly by the *cholera morbus*, became very anxious to have it re-established, and indeed would not take *no* for an answer. He

and the master accordingly set it up, after which a little host of boys and girls came to Digah with the master to solicit our patronage, and we could not find it in our hearts to deny their request, though we knew not how to make this addition to our expenses, then too heavy. We knew, however, the Lord could provide, and by the Baptist Magazine for March last, we find that he has, by putting it into the hearts of some ladies at Liverpool to grant Mrs. Rowe a donation, to be applied to native female education. This will come at a very seasonable period. A few days after the re-establishment of this school, the Hindoost'hanee females in the zemeendar's zenana, (female apartments,) sent word to Mrs. Rowe that they wished to be taught to read, and requested that she would go to see and instruct them. She embraced the first opportunity of paying them a visit. She found them overwhelmed by the affliction which had so recently deprived them of two of their dearest connections, and during the principal part of the visit, they continued venting their grief in the customary way of the natives. At this time they were exceedingly reserved. Two things contributed to this: it was the first time that a European, I should have said an American, lady had been introduced to them; and, which was a greater restraint, the zemeendar was present during the whole of this visit. It is not customary for women in the zenana to speak to others in the presence of their lord. Her principal conversation, therefore, was with the zemeendar and some neighbouring females who dropped in to see her. When she took leave of them and came into the outward court, she met with a number of men, with whom she

conversed for some time on a variety of subjects. She then proceeded to the girls' school, and wrote out some lessons for them. After spending an hour or two with them she returned home, thankful for what she had seen. Since that they have requested her to visit them again, and which she has accordingly done. On reaching the school, at the second visit, she found forty-five boys and twenty girls assembled. Among the latter were two little daughters belonging to the zemeendar, and five who were daughters of baboos (gentlemen) of the Bramhun cast, considered respectable. They produced the hand boards on which they had written their exercises. Some of them had written the Nagree alphabet, and others had united the consonants and vowel symbols. She observed that some of them had made but little progress since her former visit, and administered the necessary reproof to the master, by telling him of the progress of the girls in the Digah school. He appeared to be sufficiently mortified. We regret the distance of this interesting school. On visiting the zenana, she found five respectable adult females writing with chalk on the ground, according to their usual custom: one of these was the zemeendar's wife, and the others his relatives. She took with her a supply of hand-boards, cards, and other school furniture, and gave them some lessons. Two of the most learned girls in the school are in the habit of going into the zenana daily to teach them what they have acquired themselves. There is no lack of capacity in these native females. If they make slow progress, the fault must lie principally with their teachers. They boiled some milk for her breakfast, and in-



vited her to spend the whole day with them, but this she was under the necessity of declining. As usual, they kept silence while the zemeendar was present, but as soon as he withdrew, they came round her and became quite familiar. Two of the zemeendar's sons, one about ten, and the other about twelve years old, read a chapter in Colossians to her, in the zenana. Some of the girls in this school are very poor, and Mrs. Rowe has had to furnish them with a piece of cloth to enable them to appear decent. There are *forty-five* boys and *twenty-seven* females, including the zenana, attached to this school. The master has expressed a desire to be baptized, but I am sorry to say, I have, as yet, seen but little in him suited to a candidate for that ordinance. He has lately manifested a covetous disposition, but I hope I have succeeded in curbing it. I have been to this school twice since Mrs. Rowe's last visit. Several of the girls came to me and repeated their lessons. On these occasions the compound in which the school is kept is generally pretty well filled with scholars, and neighbours who come to have some conversation. At one of these visits a young Mussulman came to show me how expert he was at figures. However, I soon convinced him of the vast superiority of my intellectual powers, by solving a few questions in some of the common rules in arithmetic. He was much surprised, and took some of the workings home with him. I wish he had shown as much interest respecting better things; but, alas! "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Yours, very affectionately,  
J. ROWE.

## LONDON MISSIONARY SOCIETY.

### SOUTH SEA ISLANDS.

EXTRACT OF A LETTER FROM THE  
REV. D. TYERMAN TO A LADY IN  
ENGLAND, DATED TAHEITE, NOV.  
24, 1821.

"ALL our brethren, the Missionaries, received us with the most cordial affection, while the natives were not backward in giving us every proof of their joy on our arrival. The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants; a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of this wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims have almost daily bled upon their cruel altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring. I have heard of another who killed nine, another seventeen, another twenty!!! The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible

extent. But, where sin abounded, grace much more abounds!

God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard; and all the expenses which have been incurred, are now fully repaid. O that you, and all whose hearts are engaged in doing good to the heathen, could but witness what I have already seen; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's Day. The engagements of that holy day commence with a prayer-meeting, conducted entirely by the natives themselves at sunrise. Knowing the backwardness of Christians in England to attend early prayer-meetings, what do you think my surprise has been on going to these services, to find their large places of worship literally filled! This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays, not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by

multitudes, I doubt not, it is kept really so.

The missionaries have already translated and printed the gospels of Matthew, Luke and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their *morais* are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood. Never before did the gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition and ignorance. Think not that I wish to represent these people as perfect: No, alas, human nature is the same here as else where, but I state facts, which speak for themselves."

From other letters we also make a few extracts.

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*Mr. Bennet, in a Letter to a Friend, says,*

"The ministers have not to wait for any part of their con-

gregation; nor is the congregation in danger of being disturbed by persons coming in after the commencement of public worship.

O that a few thousand of the half hearted in our dear country could but behold the genuine influence of the gospel here, and form some tolerable idea of those horrid superstitions and cruel vices from which the people have thereby been delivered! then would Missionaries and Missions in every quarter of the world be loved and cherished by them."

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*Mr. Tyerman thus expresses himself in another Letter to a Friend.*

"The people are most hospitable and affable. Their persons in general are equal to those of the best grown English; and the most agreeable of any foreigners, not of English extraction, that I have seen, wherever we go; we are received with all possible friendship. The king and all his chiefs have showed us every kindness. But the change which has taken place among these people is what most of all delights me and fills me with astonishment. What you have read is all true. All the stations that we have seen are in the most flourishing circumstances. All the congregations are large. The profession of christianity is universal; scarcely is the individual known who does not attend three times every Lord's Day at public worship. You would be charmed with a Tahitian sabbath. O England, blush at thine own inferiority, when compared in this respect, with this so lately barbarous land! No doubt much of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

Yesterday (Dec. 5, 1821,) I partook of the Lord's Supper with a church consisting of 106 consistent members. The behaviour of the Tahitian congregations is not excelled by any in England. All is solemn; all, apparently, is devotional.

Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage missionary exertions and missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of missionary exertions, send them hither. I should not have thought the sufferings and inconvenience of going ten times round the world too much to be endured for the sake of seeing what God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth." *Eng. Evan. Mag.*

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## DOMESTIC.

EXTRACT OF A LETTER FROM REV.  
J. M. PECK, TO THE SEC OF THE  
BAP MISS. SOCIETY OF MASS.

*Cherry Grove, St. Clair Co. Illinois,  
Sept. 27, 1822.*

Rev. and dear Brother,

Agreeably to the appointment received from the Trustees of the Baptist Missionary Society of Massachusetts, last March, I have been engaged at different intervals, as circumstances would admit, as their missionary. A part of my labours have been expended in the settlements west of St. Louis in Missouri, while portions of my time have been

employed in destitute sections of country in Illinois. To give a minute detail of my travels in the form of journals, would render my communications unnecessarily voluminous. My usual route in Missouri, has been from St. Louis, (where the first Sabbath in the month was spent,) westward through the settlements contiguous to the Merrimack, as far as Beouf, in Franklin County; and return down the settlements adjoining the Missouri, preaching once, and sometimes twice in a day, and reaching St. Louis by the third Sabbath. This circuit has been performed monthly through the season, except in one instance, when severe sickness in my family detained me.

The importance of occupying the above as a missionary field is deeply felt, not only from its receiving only the partial labours of one Baptist preacher, while there are five Baptist churches in it, and some in a very declining state, but also the earnest cries of some of the dear lambs of Christ's fold, can admit of no denial. During my last tour, the first of this month, I felt more than usually encouraged from the attention to preaching—the solemn countenances, and, in not a few instances, the flowing tears under the word. The first Lord's Day in September, I baptized four in St. Louis. Though *slaves* in this world, I hope the Lord by his grace has made them *free* for the world to come. Two belonged to a French Catholic family. They had repeatedly applied for a certificate of permission to be baptized. Their mistress for a long time refused. At first she did not appear to understand the design of the ceremony of *going into the water*. Finding them conscientious in their anxieties to be baptized, she objected on the ground that they might be drowned, and then who would pay for them? She consented that a vessel might be prepared, and she would send for the Catholic Priest to immerse them. This not suiting their views, she enquired of some Americans about the ordinance, and finding that no *danger* was to be apprehended, at last consented that they might have a certificate to join the church, which was on the condition that good morals be taught them. Many more instances of hopeful conversion have occurred amongst the blacks, than the whites in St. Louis.

In Illinois my efforts have been directed chiefly to the settlements adjacent my residence, and in Belville, Union, and Alton. In May last, a church was constituted at my house of nine members, the most of whom were formerly under the pastoral care of that distinguished servant of the Lord, Rev Jesse Mercer, in Georgia. Two have since been baptized and two more added by letter. The state of religion generally in this part of Illinois is rather gloomy. "The ways of Zion mourn, because none come to her solemn feasts."

In the interior of the State, about the head waters of Muddy River, there is an interesting revival. A letter received a few days past, from a ministering brother, the Rev Mr. Carpenter, states, he had baptized 34 since my visit in that quarter, which was about the middle of June. Mr. C. is a worthy brother, whose labours appear to be blest. His opportunities of acquiring intelligence, have been extremely limited; but upon receiving some reports of Bible Societies, and Sabbath Schools, with some copies of the Magazine and Luminary, he expressed a high degree of joy. The united efforts to christianize the world, and the success that has attended, appeared to him vast, amazing! and he immediately declared himself a decided friend of such efforts. No doubt it would appear incredible to our New England brethren to hear there were christians in America who knew little or nothing about the operations of the present day; but repeated instances have occurred when I have given the first intimation of such things; and even many think a missionary is the propagator of some new doctrine, or the founder of a new sect.

Besides the ordinary appointments for preaching, I have endeavoured to seize every favourable opportunity of introducing religious instruction into the family circle, a course, if judiciously pursued, may be rendered of incalculable benefit, and sometimes prove efficacious where mere public preaching would produce little effect.

With sentiments of fraternal respect to yourself and the Trustees of the Society,

I subscribe myself,  
in gospel bonds,

J. M. PECK.

EXTRACT OF A LETTER FROM THE  
REV. W. HUBBARD, TO ONE OF  
THE BOARD.

*Edgarton, (Martha's Vineyard,)  
Feb. 10, 1823.*

Dear Brother,

It is now half past ten in the evening, but I am pressed to take my pen to forward you a few sentences, which I doubt not will be received with joy by you. For as cold water to a thirsty soul, so is good news from a far country.

On Lord's-day, the eighteenth of last month, I commenced my last week's labour in the service of the Missionary Board. The week was peculiarly solemn and interesting. Several in the first ranks in society were awakened to a sense of their lost condition, and to a full conviction that except they were born again, they could never see the kingdom of God. On Saturday I returned home, and attended meeting at Tisbury. Had a very interesting season. Heard a young man relate what the Lord had done for his soul, having been brought into gospel liberty during my absence. Conversing with another in deep distress, who has since related that that evening was the time of his espousals. The brethren in that section of the town are wonderfully quickened, and brought to a remembrance of their first love; and a general awakening appears near at hand.

While at meeting, a committee from Edgartown arrived with a letter from that part of the church, requesting my release for a few weeks to return to that place, stating the Macedonian cry. At the same time they remarked, that "brother H——'s last visit has been attended with an additional blessing; there was a most solemn appearance while he was here, which has become more evident since his absence; and it is our most earnest wish, as well as of many of the Congregational order, that you would

grant his immediate return, for such a time we never before saw in Edgartown."

The Tuesday following I returned, and have been on the ground almost a fortnight. Since my return there has, as we have reason to hope, been eleven or twelve brought out of nature's darkness into the marvellous light and liberty of the gospel. I believe there are many under various degrees of conviction of their lost condition, and some under pungent distress. By reviewing my several letters since I have been on this Island, you will discover my feelings relative to the approach of this cloud. From appearances, at different times, I am now persuaded that the shower will be abundant. Every part of the Island is shocked except at Holmes's Hole, the place of my residence. On the east side of the harbour, the work is going on as powerful as in this place. At New-Town parish, (Tisbury,) the work appears to be commencing with power. At Chilmurk there is a like display of mercy, principally among the Methodists.

My labours are incessant. In twenty-three days past, I have attended thirty-three meetings. Preached three times yesterday, as usual, attended a prayer-meeting this morning, and a conference this evening; left the people still assembled at half past nine.

God has manifested himself so conspicuously in the present work, that opposition seems entirely confounded. With regard to my enjoyment, it is better felt than expressed. I consider the present and past year a peculiar era in my life. All the sacrifices, crosses, self-denials, and discouragements I have met with in my ministry, I consider as now rewarded in an hundred fold, and my hope is brightened, that in the world to come I shall uninterruptedly enjoy everlasting life, in beholding the beatific vision of my glorious Redeemer.

Affectionately yours,  
W. HUBBARD.

## Religious Intelligence.

EXTRACT OF A LETTER FROM REV. J. PECK TO REV. F. WAYLAND.

My dear brother,

*Cazenovia, Jan. 23, 1823.*

I have long since, with my brethren, felt as though God in his providence, had placed the poor Oneidas under our protection, and that he is loudly calling upon us, to take care of

them, and to bring them up in the nurture and admonition of the Lord. And the kind assistance afforded us, by our dear brethren in Boston, and places adjacent, seems to lay us under

fresh obligations to exert all our energies in carrying into effect the laudable design

I had the pleasure, last week, of visiting the school at Oneida, and also a number of Indian families. The school appears to be in a prosperous condition, although for want of sufficiency of clothing, in this inclement season, not so many attend the school as would, had they wherewith to cover their nakedness. The Indians appear to be pleased with the school, and much satisfied with the measures pursued by the society

It is with real pleasure that I can inform you that our victorious Lord is triumphing gloriously in this place. It was about the first of November, that he began to make his power known, since which time, thirty-five souls have been liberated from the chain of satan, and made to rejoice in God their Saviour. The blessed work is still progressing.

In the town of Eaton, a few miles east of this place, a work of grace has begun, and eight souls are already rejoicing in the Lord. Smithfield, adjoining to this town, begins to taste similar blessings. Several have been brought to know the truth, and others are inquiring the way to Zion. At Oneida about twenty have been brought to bow to the mild sceptre of Jesus; and the good work is increasing in all these places.

We have just received the articles for the Indian school, from Cambridge, Boston &c.

Yours, &c. JOHN PECK.

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EXTRACT OF A LETTER FROM THE  
REV. J. C. SEDWICK, TO A GENTLEMAN  
IN THE CITY OF WASHINGTON.

*Putnam, (Ohio.) Jan. 15, 1823.*

Dear Sir,

I beg leave to communicate an account of the progress of a very happy revival of religion in the neighbourhood of Salt Creek church, which I attend once a month: situated about seven miles east of Zanesville.—This revival commenced last spring. The first appearances were unusually large congregations and great attention to the ministry of the word. The church, which had almost lost her visibility, awoke as from sleep, and arose as from among the dead,

and Christ gave her light. Prayer meetings were soon formed and well attended; and the church resolved to have a prayer meeting on the first Monday in each month to implore Divine aid upon all missionary exertions. These meetings have been highly favoured with the gracious presence of God. Brethren have found it good to wait upon the Lord in prayer.

This blessed work still progresses, and gradually increases. Our last meetings were the happiest we have had. On the last Lord's day I baptized five, of which were two young daughters and a mother; the scene was truly interesting. The day was unusually cold: but the hearts of many were comfortably warm.

Young persons are *mostly* the subjects of this revival, among whom are many of the children of the old members of the church, which greatly endears the work to their aged hearts. During the progress of this good work, twenty have been baptized upon a profession of their faith in Christ, and ten have joined by letters, making our number now fifty-three. Although this may appear to those who live in a populous part of the world like the day of *small things*, yet we, here in Ohio, realize that the Lord has done *great things* for us, whereof we are glad.

We have a good log meeting house on Salt Creek, furnished with a stove, which renders it very comfortable at this season of the year. Our stated Saturday and Sabbath meetings are well attended, and we humbly hope the Lord has great mercy in store for us.—I must add, before I close this communication, that the church on Salt Creek may be regarded as the offspring of the church in Zanesville, though much older in point of constitution. The happy revival which we have experienced here for two years past, seems now to be extending itself to the east of us over that church. Our young brethren of the Zanesville church have been very useful during this revival in our vicinity, in attending prayer meetings! O how much might be done for the cause of God, if private brethren would turn out and have prayer meetings! We are, my dear brother, moving on very comfortably here, (in Zanesville and Putnam.) We have about ninety members in our church, many have moved away, none have been excommunicated, and only one has died; and she died in peace. We can look

back and retrace the goodness of God, and exclaim, what hath God wrought! Let every thing that hath breath praise the Lord. Praise ye the Lord. [Star.]

MUNIFICENCE OF HON NICHOLAS BROWN.

The following transcript of the proceedings of the Corporation of Brown University, at a late meeting, gives a flattering prospect of the increasing growth and utility of this literary institution. The elegant building presented to this institution is four stories in height, 120 feet by 40 in extent, and contains 48 rooms.

*Brown University, Jan. 13, 1823.*

At an adjourned meeting of the Corporation, on this day, the following letter being received from the Honourable Nicholas Brown, to wit:

*"To the Corporation of Brown University.*

"It affords me great pleasure, at this adjourned meeting of the Corporation, to state, that the College edifice erected last season, and located on the land purchased by the Corporation, of Nathan Waterman, Esquire, is completed.

"Being warmly attached to the Institution, where I received my education, among whose founders and benefactors was my honoured father, deceased, and believing that the dissemination of letters and knowledge is the great means of social happiness, I have caused this edifice to be erected, wholly at my expense, and now present it to the Corporation of Brown University, to be held with the other corporate property, according to their Charter

"I avail myself of this occasion, to express a hope, that Heaven will bless, and make it useful, in the promotion of virtue, science and literature, to those of the present and future generations, who may resort to this University for education.

"As it may be proper to give a name to this new edifice, I take leave to suggest to the Corporation that of *"Hope College."*

"With respectful and affectionate regards to the individual members of the Corporation. I am their friend,

NICHOLAS BROWN.

*Brown University, Jan 13, 1823."*

*It is thereupon resolved,* That the members of this Corporation entertain a very high sense of the liberality of this Patron of Science, in the gift of this new building, in addition to his former large donation to this University.

*Resolved,* That in compliance with the suggestion of the Donor, the new edifice be denominated *"Hope College."*

*It is further Resolved,* That the Hon. David Howell, Rev Henry Edes, and Stephen H Smith, Esq be a Committee to devise and report at our next annual meeting, the most eligible measures to manifest our gratitude for this illustrious instance of public munificence. [Prov. Gaz.]

SALEM BIBLE TRANSLATION AND FOREIGN MISSION SOCIETY.

The Annual Meeting of the above Society was held on Wednesday evening Jan. 25, 1823, in the Baptist Meeting House at Salem, when the following gentlemen were chosen the Board of Managers, viz.

Rev Lucius Bolles, *President.*

Rev Nathaniel W. Williams and

Col. John Page, *Vice Presidents.*

John Moriarty, *Treasurer*

Robert Upton, *Corresponding Sec'y.*

Michael Webb, jr. *Recording Sec'y.*

*Trustees* — Stephen Webb, Nehemiah Roundy, Rev. Simeon Chamberlain, Rev Gustavus F Davis, Rev Ebenezer Nelson, jr. Rev Charles O. Kimball, Rev. George Keely, Rev. Arthur Drinkwater, Rev. Matthew Bolles, Michael Webb, Michael Shepard, Benjamin Kent, and Col. Lemuel Sweetzer.

This Society is associated with the General Convention of the Baptist denomination in the United States, and have appointed the Rev Lucius BOLLES their delegate to said Convention, to meet at the City of Washington in April next; and in case of failure, Rev. GEORGE KEELY, of Haverhill. [Watchman.]

*Receipts into the Treas. of the Salem Bible Trans. and For. Miss. Soc. from May 1821, to Feb. 1823, as per Treasurer's Account, viz.*

From the South Berwick Female Bible Translation Society, in aid of the Translations, per Mr.				
Thomas Jewett,	-	-	-	10,57
„ Newburyport Baptist Benevolent Society,	-	-	-	5,25
„ do. Fem. Bap. do.	-	-	-	4,50
„ do. Collection,	-	-	-	4,00
„ do. Foreign Mission Box,	-	-	-	5,40
„ Collection at S. Reading, at Prayer-meetings,	-	-	-	7,00

From S. Reading Bap. Female Missionary and Education Society, by A. Davis, Sec'y,	23,03
" Annual Contribution at S. Reading,	11,22
" Mission Box by Miss Eaton, do.	2,56
" Mr. S. Wiley, do.	50
" Mr. Thomas Woodward, do.	75
" Joshua Walton, do.	50
" Mission Box in Vestry of Bap. Meeting-house in Beverly, to educate Fem. heathen children,	3,23
" Benjamin Kent, of Danvers, do.	3,00
" William Trask, of do. do.	1,00
" Benja. R. Reed, of do. do.	1,00
" Miss C. by hand of Rev. L. Bolles, do.	5,00
" John Bachelier, of Lynn, do.	5,00
" Mr. Brown, of Hamilton, do.	1,60
" Rev. Mr. Neilson, jr. of Lynn, do.	1,00
" A female friend, do.	1,00
" Rev. L. Bolles, do.	2,00
" Ipswich Foreign and Domestic Missionary Society, by Miss Jones, do.	3,00
" Miss Mehitable Harris, of Salem, for education of heathen children in India, do.	6,00
" Collection after the Anniversary Sermon in October, 1821, do.	9,70
" Collections of Members of the Soc. in Salem, do.	26,61
" do. in the Vestry of the Baptist Meeting-house in Salem, at the Monthly Prayer-meetings, do.	24,75
" Mrs. Lydia Richardson, of Salem, do.	3,00
" Capt. Nathaniel Garland, of Danvers, do.	1,00
Received at the Association, and forwarded by E. Lincoln, viz.	
" Collec. at S. Reading, at Prayer meetings, do.	6,78
" Mr. E. Wiley, of S. Reading, do.	1,45
" S. Reading Bap. church and society, do.	7, 4
" do. Baptist Female Education and Mission Society by Mrs. A. Davis, do.	23,17
" Baptist church and soc. at Newburyport, do.	1,51
" Bp. Benevolent Society, at do. do.	7,42
" Miss. Box in Vestry of Bap. Ch. Beverly, do.	3,00
" Mr. Joseph Winn, for Western Mission, do.	2,00
" Bap. Fem. Benev. Society at Newburyport, do.	3,25
	55,72
" S. Berwick Female Bible Translation Society, by S. Norton, Secretary, do.	15,00
" Coll. after the Anniversary Sermon, in 1822, do.	7,67
" Interest on funds, do.	32,31
	290,27

#### CONSTITUTION OF A CHURCH, AND OPENING OF A MEETING HOUSE.

On the 1st day of Jan 1822. at a village called the "Rock's Village," six miles below Haverhill bridge, was constituted the 2d Baptist church in Haverhill. The introductory prayer,

and also the sermon from 1 Cor. iii. 9, "Ye are God's building," by Rev. G. Keely; from whose pastoral care the greater part of the members had been dismissed: right hand of fellowship by Rev. Hosea Wheeler; concluding prayer by Rev. Simeon Chamberlain.

This Church, assisted by a respectable Society, have erected a neat and commodious Meeting-house, 50 by 43 feet, which was opened for public worship on Wednesday, Jan 1823—Select portions of Scripture were read, by Rev. Mr. Houghton, of Readfield; introductory prayer by Rev. S. Chamberlain, of Rowley; prayer was again offered by Rev. C. O. Kimball, of Methuen; a highly appropriate sermon by Rev. George Keely, of Haverhill, from Ps lxxxvii. 2—"The Lord loveth the gates of Zion more than all the dwellings of Jacob;" Concluding prayer by Rev. Gustavus F. Davis, of South Reading. The day was fine, the crowd immense, the singing good; and the ministering brethren had the impression, from the promising appearances which they saw, that this will be a growing and flourishing people.

In the evening, Rev. Mr. Davis addressed the people on the importance of prayer, and correspondent exertions to obtain a pastor, from Num. xxvii. 16, 17.

☞ The Treasurer of the *Penitent Female's Refuge Society*, gratefully acknowledges the receipt of One Hundred Dollars, from an unknown friend, by the hand of Rev. William Jenks.

E. PARSONS.

## Obituary.

### JOSEPH CAULDWELL.

After a long and painful illness, this pious christian fell asleep in Jesus, on the 27th of Nov. 1822, aged fifty-five years. There is something interesting and pleasing in the thought, that when one person in a family is made a partaker of the grace of God, it is frequently the case that others in the same house also participate in this inestimable blessing. When the Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul, her household were likewise brought to a knowledge of sal-

vation; and when the jailer was converted, he rejoiced, believing in God with all his house. A similarly joyous event took place in the family of which the deceased was a member. He experienced religion when young; and he was only one, of several brothers and sisters, who became interested in the same common salvation. Most of them, having adorned a christian profession in their lives, enjoyed the consolations of religion in death, and have we trust entered into rest.



Mr. Cauldwell made a public profession of faith when he was about 20 years of age. He was one of those young men, mentioned in a former Magazine, who met for prayer when the Baptist church in Birmingham were destitute of a Pastor, and in answer to whose supplications the Lord sent them that eminent servant of Christ, Rev Samuel Pearce. Having sat under his ministry with great profit and pleasure for a number of years, he removed with his family to the United States; and under the direction of Providence, he took up his abode in the town of Montgomery, in New-York, where he continued until he quit his earthly for a heavenly inheritance.

Although Mr C. was disappointed in many of his hopes, and passed through many unexpected trials, yet he was patient and submissive to the will of God, and maintained a steady and uniform christian-walk. He was universally respected by his neighbours as a man of unimpeachable integrity, and consistent piety. He would have been the last to have said of himself, that he walked before his house with a perfect heart; but he did so walk, that his children felt there was a reality and excellence in religion. This gave weight to his instructions, and a solemnity and importance to family worship, which was attended with the most happy effects. It is recorded for the encouragement of pious parents, that he had the pleasure before he died, of hearing several of his children declare what the Lord had done for their souls, and of witnessing their connexion with the visible church of Christ.

In his last affliction, which was severe and tedious, he was remarkably supported. As his outward comforts fled, his inward consolations abounded. At a time when his recollection was impaired, and his understanding enfeebled by his disease, he frequently said, to the writer of this communication, "I know in whom I have believed, and that he is able to keep that which I have committed to him, against that day." One morning when he came trembling under his infirmities into the room, and had more the appearance of a corpse than a person in health, he said, "I could not sleep, but I had a blessed night; I thought how happy I should be when I got to heaven, and should see Christ as he is; and converse with Abraham, David, and Paul, and my dear old Pastor Samuel Pearce." Death had no ter-

ror to him. He looked forward to it as a happy release from sin and sorrow. With a smile on his countenance he repeatedly observed, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

A short time before he died, he requested that all his family would come into the room. To his wife, who had long walked with him in the faith and fellowship of the gospel, he said "My dear, trust in the promises of a faithful and unchangeable God; and you, my dear children, (he added) who profess to be on the Lord's side, be steadfast, unmovable, always abounding in the work of the Lord; and you, my dear children, who are yet strangers to God, Remember now your Creator in the days of your youth." He was afterwards in great distress, until his spirit took its flight to the regions of life and immortality.

In the experience of Mr C. who was the subject of much bodily pain and debility for several years before his decease, we have another striking instance of the supreme excellence of christianity. During this period not a murmuring expression was heard from his lips. So far from being dissatisfied, he frequently remarked in reference to his trying situation, "It is all right. I have not one affliction more than what the Lord sees will be for my good." What a blessing must that religion be, which not only exalts the character of its possessor when actively engaged in the duties of life, but accompanies him to his sick chamber, and sustains and cheers his soul when his body is emaciated by disease! In such a case we have evidence before our eyes, that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Who can read this Obituary, and not be ready to say, "Let me die the death of the righteous, and let my last end be like his?" But would you share in the happiness of his death, you should be concerned to possess the principles which he exhibited in a righteous life. Faith in Christ was the inward spring which gave impulse to a pious and upright conduct for more than thirty years. And the same faith enabled him not only to rejoice in the retirement of affliction, but in the prospect of his departure from the world. Would you finish your earthly course like the deceased, you must have that faith which purifieth the

heart, and worketh by love. Then you will be enabled to say, in the anticipation of your final hour, "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

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### MRS. EUNICE ALDEN.

Mrs. Alden made a public profession of her faith, and united with the Baptist church in Conway, in April, 1816. She ever maintained an exemplary walk, but for a few years previous to her last sickness, she did not enjoy those rapturous sensations which she had formerly experienced. In 1819 she was married to Mr. Cyrus Alden, of Ashfield, a member of the same church. She lived to become the mother of two children, and in the arms of faith, was enabled to remember them at the mercy seat, and surrender them to him from whom they were received. He who orders all things after the counsel of his own will, determined that her earthly course, although useful, should be short. Soon after her second daughter was born, she was attacked with a fever, which terminated in an affection of the lungs, and in a few weeks proved mortal. Soon after the commencement of her disease, she was visited by the writer. On inquiring into the state of her mind, she observed that she did not enjoy the presence of God as she wished. Whilst he prayed with her, she felt a strong desire for the presence of Christ, and the next day her darkness and doubts were removed.

She often expressed astonishment, that distinguishing grace should be extended to so unworthy an object; but from what she had experienced she thought it would be criminal to doubt her being a chosen vessel of mercy. Through all her sufferings she appeared wholly resigned to the will of God. Her connexions often conversed with her upon religion, and the prospect of her own dissolution, and she would join them with the greatest freedom and delight. Sometime before her death, she was asked whether she had any choice, either to live or die; her reply was, that if she had, it was not known to her; that she considered death an infinite gain, but to feel anxious for it, indicated a want of entire resignation to the divine will.

She observed, that she felt willing to bear whatever her heavenly Father saw fit to lay upon her, being confident that all things were ordered in infinite wisdom towards her, and would eventually redound to the glory of God. Being asked by her husband if she could, without reluctance, contemplate his being left a lonely depressed subject of grief and sorrow, bereft of one without whom earth must lose its power to charm, and all nature appear clad in the deepest gloom, "O, (said she) Jesus will be your companion, your portion, and your friend. He is infinitely more able to smooth the ruffled scenes of life than I am, and will never leave nor forsake you. Soon we shall reunite beyond the troubled scenes of time, where parting sounds shall be unknown, and eternity measure the duration of our joys. With such prospects in view, your mind cannot long be filled with gloom." When asked if she had no anxiety for her little daughters, exposed to the seductions of the world, and deprived of a fond mother's counsel, she calmly replied, "They are not mine—they are unreservedly surrendered to that Being, who has hitherto been my guide and protector. After experiencing what I have of his unmerited goodness, I must be the most ungrateful creature on earth to entertain one doubt of his protecting them; (and added) you must not think that these feelings proceed from the want of attachment to you or them—my affections were never more fixed and constant than they are now; but I view you as inferior objects, unworthy the supreme affections which my Saviour claims." She was asked if she did not consider herself a poor unfortunate child of affliction? With cheerfulness and animation she answered, "No, unfortunate! no! compare my situation with most of the unfortunate children of affliction and distress; view them, disturbed and restless, shifting from side to side, yet retaining their pain, despairing of hope from any earthly source, and nothing better to support their tortured minds, soon expecting to meet an angry God, a frowning Judge, and to hear their irrevocable sentence, Depart from me, ye workers of iniquity—while I, in possession of that peace which mortal strains can never express, know, that these light afflictions, which are but for a moment, are working out for me a far more exceeding and eternal weight of glory. When I reflect on what He endured who knew no sin, to

purchase the joys that I possess, every murmuring and repining thought is hushed in eternal silence. He, after enduring a life of toil, privation and hardships, when arrived at the closing scene, had not a solitary friend to attend him. In his last agonizing pains and distress, all forsook him and fled. I have every cordial administered which the nature of my disease will admit. He from the hands of his persecuting enemies had nothing to allay his parching thirst but worm-wood, mingled with gall; while I, a poor polluted creature, through the merits of his sufferings, am by grace selected from the ruins of a fallen world, and enjoying the light of my Father's reconciled countenance. He was led to exclaim, in the anguish of his soul, My God, my God, why hast thou forsaken me? With these reflections, (she replied) can any one deem me unfortunate? I feel under unspeakable obligations to my God for his distinguished love and goodness to me, a poor sinner." Feelings of this description continued till the close of life without a cloud to obstruct her view of eternal glory. With transport she exclaimed, "If this be but a foretaste of heaven, what! O what must be the full fruition of that glory which will burst on my astonished mind, when all the beauties of the New-Jerusalem

shall appear in full view, and when the character of that God who is love in perfection will be unfolded to the very life!"

A few days before her death she observed to her companion, that if she had no more opportunities to converse with friends and connections on the subject of religion, she felt conscious of having discharged her duty in recommending and urging its importance upon all with whom she had conversed.

This child of God resigned her soul into the hands of the Almighty on the 12th of May, 1822, in the twenty-first year of her age. In the contemplation of such a death, we find more to produce solemn delight, than sorrow or gloom. To behold a tender, affectionate mother, in youthful bloom, calmly committing to God the companion of her life, with the little pledges of their mutual love, addressing those around her on the importance of religion; declaring it to be that which supported her in the trying hour of dissolution, and then expiring in confident assurance of seeing her God in peace, is a scene, which, while it confounds the infidel, confirms the faith of the believer, and awakens in his bosom admiration and gratitude for that gospel, which brings such delightful prospects to view.

*Moneys received by the Treasurer of the Executive Committee of the Massachusetts Baptist Ed. Society.*

1823. Jan. 4.		
By interest on stock	- - -	150,00
By cash from N. R. Cobb, Treas. of Young Men's Ed. Soc. of Boston, Aux. to Mass. Bap. Ed. Society,	- - -	200,00
		<hr/>
		350,00

*Amount received by the Treas. of the Bap. Miss Soc. of Massachusetts.*

1823. Jan. 4.	By interest of stock,	- - -	8,00
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Jan. 24.	By cash of Female friend, Acton	-	5,00
	do. Rev. John Parkhurst,	-	1,00
Feb. 21	do. from a friend,	-	3,00
25.	do. from G. Goodwin, Jr. in part of the legacy of Miss. Bull, for the translation of the Scriptures,	-	750,00

*Contributions to the Missionaries, viz.*

Rev. Matthew Bolles,	- - -	45,38
Isaac Case,	- - -	4,35
Oliver A'ford,	- - -	1,39
J. M. Peck,	- - -	6,50
Emory Osgood,	- - -	31,25
Jesse Hartwell,	- - -	6,54

*E. Lincoln, Treas.*

## Poetry.

### LINES ADDRESSED TO A FRIEND.

*"We all do fade as the leaf."*

Beauty is but a transient hue,  
Which fades before the touch of time,  
Fair wisdom's ways thou must pursue,  
Then lasting pleasures will be thine.

A mind enrich'd with knowledge pure,  
A heart subdu'd by virtue's ray,  
Will make thy happiness secure  
When outward charms are fled away.

O! look not for perennial joy,  
From beauty, wealth, distinction, here  
They ne'er are found without alloy;  
And drop like leaves when winter's near.

Wouldst thou obtain substantial bliss,  
Religion seek; that heavenly prize;  
Then wilt thou feel true happiness  
On earth, and far beyond the skies.

'Tis this will give thee inward peace,  
Support thy heart in sorrow's hour;  
'Tis this will make thy joys increase,  
And take from death its stinging power.

And when the soul shall leave its clay,  
While thy frail form is in the tomb,  
It shall ascend to endless day,  
And flourish in immortal bloom.

## A DIRGE,

*On the Death of the Rev. Mr. Colman, late Missionary to the East.*

'Tis the voice of deep sorrow, from India's shore,  
 The flower of our churches is wither'd—is dead ;  
 The gem that shone brightly will sparkle no more,  
 And the tears of the Christian profusely are shed.  
 Two youths of Columbia, with hearts glowing warm,  
 Embark'd on the billow, far distant to rove ;  
 To bear to the nations, all wrapp'd in thick gloom,  
 The lamp of the gospel—the message of love.  
 But Wheelock now slumbers beneath the cold wave,  
 And Colman lies low, in the dark cheerless grave  
     Mourn, daughter of Arrakan, mourn !  
     The rays of that star, clear and bright,  
     Which so sweetly on Chittagong shone,  
     Are shouded in black clouds of night,  
                     For Colman is gone !

At that sorrowful hour—that moment of wo,  
 When his cheek, lately glowing with health, was all pale ;  
 And his widow, disconsolate, feeble and low,  
 Was sad, and no Christian reply'd to her wail ;  
 Did not angels, of sympathy, shed the pure tear,  
 As they gaz'd, from their thrones far beyond the blue sky ?  
 Oh, no ! for the seraph of mercy was near,  
 To bid *him* rejoice—wipe the tear from *her* eye.  
 They saw, and with rapture continued their lays—  
 “How great is Jehovah ! how deep are his ways !

    “The spirit of love from on high,  
 “The hearts of the righteous has fir'd ;  
 “Lo ! they come, and wick transport they cry,”  
 ‘We will go where our brother expir'd,  
     And labour and die !’

O Colman ! thy father weeps not on thy grave ;  
 Thy heart-riven mother ne'er sighs o'er thy dust—  
 B it the long Indian grass most sweetly shall wave,  
 And the drops of the evening descend on the just.  
 Cold, silent, and dark, is thy narrow abode—  
 But not long shalt thou sleep in that dwelling of gloom ;  
 For soon will be heard the great trump of our God,  
 To summon all nations to hear their last doom !  
 A garland of amaranth then shall be thine,  
 And thy name on the martyrs' bright register shine.

    O ! what glory will burst on thy view,  
 When are plac'd, by the Judge of the earth,  
 The flowers which in India grow  
 By thy care, on the never pale wreath,  
     Encircling thy brow !

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*To Correspondents.*

S. B. H. has a talent for Poetry. We hope frequently to receive communications from this signature.

The article of D W E displays acuteness and originality of mind. We however deem it proper to postpone its insertion for two reasons. 1. The subject is not, at present, a matter of controversy among our readers. And 2. We doubt the soundness of the ground on which the principal argument rests. We should be glad to hear from him on some other subject, and should consider him a valuable correspondent.

Memoir of Mrs. B W of Gorham, N Y came too late for insertion.

A Memoir of Mr. Colman, may be expected in the next number.

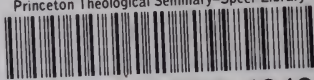
The likeness of Dr. Stillman, intended for this No. is not yet completed.







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